

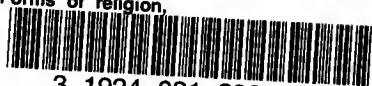
# FORMS OF RELIGION

AS SEEN IN THE LIGHT OF  
THE METHODS OF CHRIST AND OF THE SPIRIT  
BY FOLLOWING  
THE DIVINE ORDER OF DEVELOPMENT.

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# Forms of Religion,

AS SEEN IN THE LIGHT OF THE

METHODS OF CHRIST AND OF THE SPIRIT,

BY FOLLOWING THE

Divine Order of Development.

By

JOHN COUTTS,

AUTHOR OF "MAN'S ORGANIC CONSTITUTION," "BRAIN AND INTELLECT,"  
"THE SEVEN PRINCIPLES," "THE TREE OF LIFE," "CHRIST'S KINGDOM,"  
"THE DIVINE TRAVAIL," "THE DIVINE INHERITANCE," "THE DIVINE WISDOM,"  
"THE DIVINE PURPOSE OF GRACE," "THE DIVINE ORDER OF DEVELOPMENT."

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## PREFACE.

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The study of "The Divine Order of Development," as seen from Mount Clear, leads onward to the consideration of Religion as viewed from the Walls of the City of God. These are mystical forms of thought that require to be used for the purpose of discovering the way by which Science is guiding men toward the land of Divine Wisdom. They are forms to be used, and if they are useful for the end desired they are not to be despised as means of Grace, in bringing to men the Light of Divine Truth. In the mystic light of Science it is seen that there are four great divisions of revealed truth; these being Forms; Concepts, or Ideas; Ideals, or General Principles; and what is Real, or true, as pure Science. These may be expressed in many ways; they are as the Physical, the Psychical, the Empiric, and the Scientific; or in spiritual order, Faith, Hope, Patience and Love. What this means is that there is a law of development in the realm of Knowledge, and this is the order to be followed. In the light of this truth the question may be asked, What is the problem studied by sages in past ages, and by thoughtful wise men to-day? It is this: If the Universe is a cosmos of order and law, of unity and harmony, then why do such diversities, apparent disorders, disease, and death exist? The reply that is coming from the lips of Science may be expressed thus: Find the right way of thought, discover the order that exists, and conceive the laws; because it is only thus that harmony, unity, and Divine Wisdom will be found.

The problem is Man; his development, condition, environment and destiny. As suggestions for those who wish to study this subject the order of thought may be expressed thus: (1) The Man as Form; (2) The Man as found in concepts and ideas; (3) The Ideal Man; (4) The Man as mystical and spiritual in the Kingdom of God.

The Man, is the Revelation, that is the Consummation, of Creation, as found in Genesis. That story is spiritual; it is "unity"; and it is in harmony with Science; the Glory of God can be seen in Man. The Man, abiding in order, law and love, would, in due time, reach the land of Science and Divine Wisdom.

There is no clearer proof of the Fall of Man, of sin, than this; the man is lost, degraded, and sinful. The problem is changed; the ideal Form is lost; therefore, the question is that of Regeneration, Salvation, Redemption and Restoration. This is the theme of the Bible; it is dualism; good and evil; Cain and Abel; Esau and Jacob; Adam and Christ. It is the Tree of Good and Evil, in this form, and under these concepts and ideas. The Adam, Esau, earthly race develops evil continually all through history. This is true of good and evil and its fruits; it is the natural tree, and yet it is a tree that is growing in the Garden of the Lord, and its environment, atmosphere, and sources of life, are found in Grace, Faith and the life of the Spirit. This is one aspect of the tree, as objective; there is another side,

the subjective, the psychical; and this can be traced in the Bible. It is the Old Testament that reveals good and evil, grace and sin, in concepts, concepts, images, types, thoughts and ideas. The meaning here is that, during this period of history, sages and seers are seeking for the Man in the Image and Likeness of God; and, God, by Revelation, is educating, instructing and guiding men in the way that will bring about the fulfilment of the Divine Promises and the Purpose of Grace.

The Form is the Tree as laden with the fruits of evil and good. The good is found in Abraham, Joseph, and many more typical forms; in concepts and ideas that are seen to be changing the nature of the Tree. Men have seen patterns from the Heavens; they have heard the Voice of God; they have had the Vision of Faith and cherished the Divine Hope; and, in due time, the Man appeared in the midst of men, the Fulfiller of all the past; and, they were told to look upon, and to study, Him. This is the Revelation of the Ideal Man, as seen in Jesus Christ; the Spirit of God is in Him in Divine fulness of Grace and Truth. The position is changed; the Man is the Ideal, the Revelation of God in Grace; the work of the Holy Spirit, as making known to men the Will of God, in perfect harmony with the moral universe; and, with Grace and Sacrifice as the Way of Salvation.

What follows this Revelation of Grace, this Manifestation of the Man, is the great truth that He is Prophet, Priest, King and Lord of the Universe in Love: and that He has come to set up upon the earth, in the souls of men, His Kingdom of Grace and Glory. This is what the coming of the Holy Spirit of Christ and of Truth means; it is the Revelation of all that is in Christ, His Transfiguration; and, it is the marvellous work of the Spirit of Christ in each man, and in mankind, to bring about the Revelation of the Kingdom of God, by the Way of Grace. The conception here is complex and wonderful; it is the Spirit of Christ as inworking into individuals, and into mankind, the very nature of the Man Jesus Christ; it is the individual ideal and the universal real; it is a vision of the Almighty God, in Grace, carrying on a spiritual work that transcends human thought. The special order of thought is sublime as a Revelation of Divine Truth; it is not less than this; for all that was involved in Christ, as Man, requires to be involved in every man; and all that was involved in history, in forms, ideas and ideals, has to be repeated in spiritual forms, concepts, thoughts and ideas; and in ideals, in the history of the Christian Church.

The suggestions made in this order indicate the lines upon which the great problem of humanity is being solved. It is Man, as related to Nature, and to God, the Creator. It is fallen man, and mankind, seeking a way of Salvation from sin. It is the Revelation of the Man, the Saviour, the Son of God. It is Man saved and restored to the Divine likeness in the Lord Jesus Christ by His Holy Spirit. The line of study is that of development; Science is testifying that Man is the consummation of all natural laws up to the moral world; and, that if man would live in harmony with moral, and all other laws, his life would be a harmonious unity. It is the Fall, Sin, disobedience to law, that brings in dualism, disorder, disease and death; this is the root of schism, strife, war, and want of harmony. The forms of Religion studied, from Animism to the Religion of Rome, as moral law, or ethics, tend to show that, by this natural way of development, salvation from sin is not possible. Mosaism and Judaism, as spiritual, psychical revelations,



arrive at the same conclusion ; there is no salvation for man or mankind in forms ; in concepts or psychological ideas ; not even in natural, or spiritual, empiricism with the highest conceptions of Greece, Rome and Judea. The ideal Salvation is found in the Saviour, the Lord Jesus Christ. The way of Salvation, from sin, as Spiritual, is revealed by the Holy Spirit in the Epistles ; and the spiritual development in Christendom, that has been for Grace and Blessing, is the work of the Holy Spirit in harmony with the Truth as it is in Christ, the Revealer of the Will of God. There is involved in this Revelation by the Spirit, what may now be termed the spiritual tree of good and evil ; the synthesis in the one case is " the Man of Sin " ; and, in the other, the Man in the likeness of Jesus Christ. This also is an order of development ; it is what explains Judaism, Gnosticism, Manichæism, Arianism, Pelagianism, the Papacy, Mohammedanism and other forms of religion. These are all empiric forms of spiritual enquiry, of discovery, of philosophy and of theology ; but when the spiritual sciences, as universal order and law, are known, then what is imperfect will pass away. The Ideal Man will be seen to be Jesus Christ ; the Spirit of Christ will be known as the Revealer, the Interpreter of Christ to men ; and the Spirit of Truth will be adored as the Giver of Light and Life ; the inworker of all that is good, true, right, and gracious in humanity. Whilst all this is true, it has to be remembered that man is not degraded into an automaton ; he finds ample room for working out his own salvation with humility and godly fear, knowing that it is God, the Gracious Spirit, that is working within the soul to teach, reveal, and assist in doing all that is in harmony with the Will of God as universal order and law.

What has to be remembered in the study of this work is that of necessity the remarks upon the different forms of Religion referred to are very brief ; but it is hoped that they are definite as indicating the order of development that has taken place in history. Special attention is called to the work of the Holy Spirit, and to the suggestions made upon this deeply interesting subject. It is well to remember that although the subject of study is summed up under the title, " Forms of Religion," what is really aimed at is to reach a true conception of Religion, in the light of the methods of Christ and of the Spirit. At the end of the book this stage of thought is reached by what may be conceived as a fourfold synthesis ; as the physical objective universe ; as man, psychical, the subjective universe ; as the intellectual and moral, or empiric universe. What can be seen at last is, that all these fail to discover the way of harmony and unity ; it is by Grace and Truth, in the Word, in Christ, by the Holy Spirit, that the universal synthesis, as spiritual, is made manifest ; and this is the universe of Light, Life and Law. Religion, as thus conceived, is the Universal Kingdom of God, the Father, as Divine Law in all realms of thought, as subject to Grace and Sacrifice ; and thus Love, by conformity to law, in obedience to the Will of God in the Spirit of Christ, is true Religion.

22, Highbury New Park,  
London, N.

9th July, 1909.

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# FORMS OF RELIGION

AS SEEN IN THE LIGHT OF

## THE METHODS OF CHRIST AND OF THE SPIRIT

BY FOLLOWING

## THE DIVINE ORDER OF DEVELOPMENT.

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### CHAPTER I.

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#### REVIEW OF PAST STUDIES IN DEVELOPMENT.

The Mystic Vision, as described in the "Divine Order of Development," requires further study. In that book the student is conceived as a pilgrim in the journey of life, still seeking for and trying to see, as objective fact, the City which has Eternal Foundations, whose Builder is God. It was seen that both Evolution and Development, as natural and spiritual, were required to reveal the vision of truth; both are required to open up the way; and, what they suggest is that, in the nature of things, there is no other way. As man came from God by a definite way, it is reasonable to conceive that he must return by the same way; he has to retrace his steps through the physical world to the world that is spiritual. It has been conceived that return to God without getting lost upon the way is possible; if subject to divine guidance, the way could be found that terminates in the heavenly land of science and divine wisdom. This is that rest in God shadowed forth in the story of the Creation, and what may seem very strange to thoughtful men, it is an ideal which sages have cherished during past ages. In a true sense it is the natural way of development, and thus it is little wonder if wise men enquiring about the way to the Holy City should have been under the influence of what is in their moral nature. The great truth that the race of mankind has been lost in the great desert of life has become so obvious a fact that it would be waste of time to reason with those who deny this truth; they assert

their ignorance and spiritual blindness ; they love the darkness and will not receive the light from heaven ; they live in a kind of earthly light, and set themselves against this fundamental truth that it is the light of faith alone that produces true light in the soul. As a man may be quite satisfied with the light of a candle in his house if he knows nothing about gas, the electric light, or sunshine from heaven, so even a moral man may think that the light of ethics will be quite sufficient if he knows nothing of the Light of Truth and Grace, the Sun of Righteousness, that has arisen and is shining upon this earth. It is true to say that just as truly as night brings darkness, so the loss of the conscious presence of God, through disobedience and sin, brings the state of spiritual darkness in the human soul and in mankind. It is a fundamental truth in the spiritual world that every proud, self-contained man claims to possess his own kingdom, and that he has not, as a felt want, sought to find the Kingdom of Heaven. What has to be realised here is that such men condemn themselves ; the true light shineth and they will not receive or use it. Whilst it may be said to be true that wise men in past ages have tried to find the light of truth by the natural way of reason and morals, it must also be remembered in their favour that they have been seekers after truth, with this result that intellectually they have failed ; they found no City wherein to rest and abide. It is not to be conceived that they failed to find rest in God ; they found Him by the way of Faith ; they cherished Hope in His promises ; in Patience they possessed their souls and pursued their ways in life ; and it is reasonable to think that these seekers after God found Him and are at rest in His Love. Men may see that this thought is engraven into the very rock of history ; if these men were not lost, why should they so earnestly try to find the true way ? It is a great truth that every seeker after God is consciously, or unconsciously, making the confession of his lost condition, and that his chief desire is to find God and His Kingdom of Truth. What Development has taught men, if they understand the message, is that they have been living all their days in the Kingdom of God and they did not know it ; that they would not be taught and guided in the right way ; therefore, God had, as it were by a strong hand, to redeem them from their earthly bondage, lead them into the desert, and there teach them by objective lessons how they ought to live ; and that there was ever with them, whether they knew it or not, the Spirit of Truth in light and darkness. This truth is being

impressed upon men under new forms of thought : what Development is teaching them is that the Kingdom of God is within their bodies in physical laws, that the Divine Spirit is transmitting the Kingdom of God into their minds and therein writing spiritual thoughts in their order ; that it is the same Spirit that is moving within them to go forth into the universe to find therein the Kingdom of Heaven and of God ; and the pilgrims return home to the temples in their own souls to find that the Lord of Grace and Glory was there all the time in actual possession, and blind lost men never even in their dreams could be brought to conceive what the Lord, the Saviour, had by His Spirit done for them.

These important conceptions may be expressed in this form : the Kingdom of God is in nature and in man under, and within, all physical forms. The student tries to study these, as scientific men have been doing, by order and classification, by relations of thoughts, by the way of induction, with this result that the things they handle are ever changing, and at the end they have to confess their inability to define matter or energy, things tangible and movable, except by their relations, order or laws. Is it not clear that this progress, this development of thought, means that the man has advanced far beyond the physical world ; he has been led into a psychical world of complex thoughts ; and has been pursuing great intellectual ideals. The man turns round within himself when the heat of the pursuit is over ; he sighs in spirit and says to himself, " I have been at the gate of heaven, in the presence of God, for I have seen His footprints and heard His voice." As it is in the physical world so it is in the psychical ; the analysis of the thoughts of the mind lead to the same result, the Spirit of God has been and is still there, and the mind of man is the shrine within which the Spirit moves and dwells. When the enquirer sets forth upon the journey of discovery in the empiric world he is not aware that God is hedging him about on every side ; he has no idea that it is in the Spirit he lives and moves and has his being ; he is not aware that the light, the guiding star of Hope, is ever guiding onward, nearer and nearer to where the Divine Child is to be found. The mystical mystery is to find this Child in the image of God, the King born to redeem mankind from the powers of evil and darkness. What cannot fail to be seen is that the enquirer has been in a true sense in the Kingdom of God all the time, but there was blindness of the mind and failure to perceive the truth, until the head was bent low and the spirit humbled, at the very gateway of heaven

where the Child was found in a manger. The meaning of all this is plain enough : it is that religion is not to be limited to the spiritual world of grace in conscious thought ; wherever a man is found there also is God, because the creature is God's handiwork, His child being developed into the divine image. Religion is this mystical unity in Love ; but it means Faith, as seeing the invisible through visible forms ; Hope grasping the promises of God and possessing them as a precious inheritance ; and gentle Patience being guided to the City of God by the living way of divine truth and grace. What men are being called upon to realise is that their conceptions in the past have been such as men travelling in a desert might form about the Kingdom of God : they have to ascend to Pisgah, Tabor, and the high mountain of spirit vision, and then they will be able to realise that the four-square City of God is not, as men suppose, still up in Heaven ; it has descended to the earth, and men may walk in its streets of gold, eat its fruits, drink from the sacred river and send forth among their friends the leaves of healing and blessing. In one sense this City of God is to be conceived as descending from Heaven, in visible form, but the real truth is that it has been following the processes of development ; men did not see the mystical city, they were blind or asleep to the spiritual world ; their eyes are being opened and they see what appears to them to be a divine creation.

It is the Bible alone of all the sacred books possessed by men that teaches them in manifold ways what is meant by the Way of Life. That is to say the Bible is the Living Word, the Tree of Life, and the generations of the seeds of life it contains guide men onward in history until it lands them in the heart of the Holy City, trying to find out in what way that mystic tree in Eden has been multiplied greatly, and the trees have become trees of righteousness bearing all kinds of precious fruits. The onlooker has the greatest difficulty in defining his own position, all things are new, and yet they have to be brought into harmonious relations with what is old. The thought may be expressed in this form : (1) The student looks backward through the ages by the straight ray of light from heaven that connects Eden with the City of God, and what he sees is a man and a woman driven from their home, with avenging swords behind them. The poor creatures are hunted by sin away from the presence of God, from light and law into the uttermost parts of the earth, out into the darkness of heathendom, idolatry, magic



and sorcery ; they dread their own shadows, and wherever they go the avengers seem to be pursuing them. (2) The man and woman have become a family—families, tribes and nations ; they are still haunted by the avenging swords, the garden of Eden seems to be forgotten, the swords reek with blood, nations hate and fear each other, despots have arisen and everywhere are seen degraded slaves who obey with fear and trembling their terrible lords. Slaves and masters have all become degraded in spirit, thus they can be seen worshipping and serving evil powers, and bowing down before four-footed beasts and creeping things. (3) The time arrived when, in the Providence of God, a superior race caught upon their faces the light of a new day ; the light became more powerful than the darkness ; they loved and worshipped the light and tried to destroy the darkness, but, strange to say, the light did not develop into life and the end was gross darkness instead of increasing light. What this portion of history may teach men is that light as objective truth is not enough ; unless the Lord of Light is loved and obeyed, the development fails, and that mysterious change, as represented by physical life, does not take place. (4) If a spirit is born into this world capable of perceiving light as truth then what men are warranted to expect and look for is a mind that can conceive the light of truth, and this is a development which may, in the nature of things, provide a seed-bed, and protoplasm, that is capable of receiving the germs of life. The thought is a strange one, worthy the study of a biologist : there is life but no germinal seed ; the natural may supply the matrix for the spiritual, but only from the living can the living be generated. What this suggests is that this favoured race, of those who perceived the light and carried it into a land of darkness, they also were lovers of the light and sought to worship the Lord of Light ; they discovered that the land of darkness, sin, conflict and death was within themselves, but they failed to realise that what is carnal and comes through the flesh requires to be born again, and that not even the purging power of sun and fire is enough to purify the mind of man or of mankind. (5) In due time there was seen upon the earth a mighty race of god-like men, closely related to those races that preceded them, possessing all their gifts with such superior powers intellectually that even the sons of light, still found upon the earth, look back with wonder upon these remarkable sons of the morning of a new day. What distinguished this race from all others was love of wisdom, art, literature, all that could be

conceived as beautiful, true and good. The light from heaven played upon the prism, and there was a spectrum analysis of human thought which has dazzled the eyes of the western races; there was no synthesis into life, the germ was there, or something very like it, but what men can now see is that spiritual life under such conditions was not possible—the seed of life cannot prosper where there is war and turmoil, despotism and slavery, gross superstition and idolatry. The love of truth, beauty, goodness, is not enough to save a sinful race of men; it is life, life from Heaven, that men require, therefore it is vain to expect that, light of truth, sunlight from heaven, or light derived from the gods will bring to men life and immortality. (6) The next mighty race of mankind feared the gods, and what distinguished them from other races was the strong desire inherited by them of trying to study, understand and conform to law. Where they failed was that in their prosperity they seized the sword, destroyed the law, and by the sword they were punished. Their god was an ideal law; they despised and rejected the ideal, and the real in which they trusted became their Nemesis and avenger. (7) In the days when the latter race was regnant in power there was born in Bethlehem the Man known as Light, Life, Grace and Truth. He was conceived as fulfilling all that the past races had failed to realise. Those who were waiting for His coming said that He was the Messiah promised to the Jews, the Light of the World, the Life of Men, and the Glory of Israel. His followers were named Christians, they inherited the Christ Light and Life, and thus the expectation was that they would remember His words, and reflect His life upon the world. What may be conceived as the strangest of truths found in history is that Christ's servants, the sons of light, life, grace and truth, perverted, refracted the light from heaven, they became Roman warriors, ambitious priests, despotic rulers, conceited sages, philosophic theologians, and they lost the sweet vision of Christ in striving who would be greatest and who would occupy the highest places. (8) The fundamental conception in the Kingdom of Christ is the sacrifice of self upon the divine altar of grace. His teaching is summed up in poorness of spirit, repentance, meekness, heavenly inspiration and aspiration, mercy, purity, love of peace and the patient endurance of unkindness and persecution. (9) His words were as living seeds in the souls of men, they possessed power over evil, they regenerated and renewed men. (10) It was through such experiences that men began to understand that

Christ alone of all men really knew the way to the Father, that He was in truth this very Way and the Life of God ; thus, if men desire to see the Kingdom of God, they will be able to do so by following Him in His Spirit. (11) After many days and dark and troublous times a new race of men was found upon the earth, they were peculiar in this they would not accept the deductive reasonings of men as treasured up in past ages, they would follow the new way of inductive thought, of careful analysis, of true relations, and following this way they would build for themselves at least a city of truth. (12) Their work, according to their method, has been followed with satisfactory results in the physical world, they have laid reliable foundation stones that cannot be moved. The method has been so successful in other realms of truth that the onlookers are amazed at the results attained, they are beginning to conceive the thought that the glorious four-square City of God is actually among men, it has come down from heaven to earth, the vision has been seen, the dreary journey of the desert places is nearly ended, and the problem to be solved is in what way they are going to enter in and enjoy the feast in the Divine City.

This may be conceived as a brief glance at the Vision of the Way of Light and Life as recorded in history. It is a long way from the gates of Eden to the gates of the Holy City ; the practical way of discovery is to trudge on foot through the desert ; the mystical way is to stand on Pisgah and with one glance survey the past, to stand on Tabor and perceive the Transfiguration, or to be found "in the Spirit" gazing upon the City of God, standing upon its walls, and from this position seeing the great events of history and whereunto they were advancing. It is not necessary to enquire at this time all that these things mean, the thoughts of men may now, with advantage, be turned away from the physical and the empirical worlds and centred upon the world mystical. What this means is not anything new in history ; the same old stories have to be studied and the religions compared, only the standpoint of study must be changed. Students must no longer deal with religions comparatively, that is compare religions among themselves, as if all were on the same level, but rather realise that Christ is Standard and Judge, therefore all religions are to be brought before Him to be judged as to their relative value. This does not mean that Christian forms of religion, of east or west, Catholic or Protestant, are to be set up as standards, in reality it means that they also will be called to

the Bar to be judged according to their works. These are grave, serious, important thoughts ; what they appear to indicate is that religion, under all its forms, throughout history has been studied from the wrong standpoint, used, abused, and treated as slave and servant, compelled to serve under disgraceful conditions, treated with contempt by sensual earthly men unworthy to touch the hems of her garments, made the laughing stock of earthly critics, and even persecuted to death by wicked cruel men. Grace, the Mother of Religion, has served her period of humiliation with dignity, even when crowned with thorns ; the time has come for her to lay aside the robe of humility and the crown of shame, worn for the sake of others, and it is from the City of God she will go forth in mercy, peace and love to bless the world. What this means is that behind all the forms of religion, the thoughts into which they can be analysed, the comparative philosophies and theologies, there is the Mystic Queen of Divine Love as Grace, in fact God as Eternal Love, and this is the Reality behind all realities that men have to consider at the present time. This may appear strange to the empiric thinker who is not familiar with the lines of thought upon which men have entered ; religion has taken a new form, the carnal has disappeared, the earthly has vanished away, and there is left the mystical love that unites the human soul with God. What this means is that religion in its very nature, must ever be, mystical ; it is like unto electro-magnetism as operative in etherial communications ; there is no visible means of communication and yet signs are made by pulsations and understood by those who are thus united together in the Spirit. What has to be realised here is that Faith has never had any other real home upon the earth except that of the Holy City. Not to go back to Abel and Enoch before the Flood, it is enough to remember that Terah and Abram found the City in Ur of the Chaldees, or, the City was unconsciously in them ; from Ur, Haran or Mamre there was possible inter-communication between heaven and earth, in fact the heavens had taken possession of the earth for a heritage for ever, and men knew not the meaning of the mysterious messages despatched and received. Here again students of development are called upon to consider what these things mean : it is just at the very time that the City of God is about to be revealed to men that such wonderful discoveries are being made in the realm of physics. The mystical, in physical forms, is flashed forth in the world of forms, and instantly the mystical in the spiritual realm responds.

The point to notice here is not the mere fact of analogy, although this is true and beautiful, it is that men are actually becoming spiritual, and they do not know it; the veil of the earthly, of blindness and ignorance, is being torn from bottom to top, they awake, as from a night of sleep, and lo! the sun is shining in glory: Christ has risen and men did not know it. This figure and thought may be carried a stage further. The men so awakened may be conceived as saying to one another, "What is the meaning of all this? We went to sleep in the darkness and the light has wakened us up; we thought we were upon the solid earth, and, our eyes being opened, we see that the earth has been dissolved. We are in the midst of the heavens, we are in the Holy City, and our Lord is with us by His Spirit." Is this a mystical vision or is it literal truth? Evidently, for those who understand the change that has taken place, as related to all these problems of thought, this is the literal truth; the facts are all in order, they are capable of demonstration, they are the truest thoughts that men have known or understood throughout the ages. Earthly men, unable to see, or comprehend all that this means may, with contempt, reject such conceptions as visionary and not worth a moment's consideration. It has been poor Esau's mistake from the beginning to despise the birthright and lose the blessing; but, who knows, the meaning here may point to this great truth that although repentance could not change the destined order of development in Grace, the day has at last arrived when Esau may free himself from the yoke of earthly psychical service, and under the care of the Divine Brother enter with joy and gladness, and with a thankful heart, the Holy City.

If it is the electro-magnetic vision that awakens men to their true position as citizens of the Eternal Holy City of Divine Grace in Love, those who have been thus privileged to perceive the vision are required to realise their position; they are no longer the pilgrims of the night; in the Spirit they have seen the vision of the Holy City; they have been privileged to walk upon the streets of gold, and they have conversed with angels of light in the land of light, they have seen the Sun of Grace and Righteousness in the heavens, and His face as reflected in the River of Life. They cannot comprehend this gracious love, so patient and tender, of their Divine Brother. They say to one another, "Is it not very wonderful that the sinful children of Earth should be permitted to see such a vision as this, to see the Lord transfigured in His glory, to be where light is radiant and responsive

to the Light of the Universe?" It is this thought that calls for careful consideration, because the eyes are turned away from the synthesised light to that spectrum which contains so many colours and so many and varied rates of motion. The thought that is concentrated here is a very important one: it is that Love, as Grace and Truth, as Light or as Life, cannot abide alone. Love is the One, the Mystery of Being; Light is the One, the Mystery of Manifestation; yet men see not the Love or the Light; it is what they become that is seen, it is in what way they are manifested that men perceive Love as Grace and Light as the Truth of God. In Light men see what is in the light; they cannot see the naked Face of Love or Light. If this is clearly understood then students will not have any difficulty with the One, with Being; as there is only one sun visible in the physical heavens, in divine form, so in the spiritual world there can only be One Sun, All-glorious and not comparable in the spiritual world. It is simply impossible that the creature by the reason, by compared relations of thought, can know the essential Being of God, and it is equally true that the same mystery, as effect, exists in Nature and in man. It is true that men live in the light of truth and that they are intellectually capable of reasoning upon all co-related truths. There is a highest heaven to which they cannot ascend; there are many things in the third heaven which it may not be right for men to talk about in familiar language; the fourth heaven as yet is not the subject of analysis, it has become a stand-point upon which to stand and look back across the ages, by the way of the spectrum, to the light beyond. The fundamental thought here is not so much that of development, as viewed from the earthly side, it is Love, as Grace, in history, clearly understanding that there are problems which do not seem to be solvable, which are to be found at the root of every realm and kingdom in the universe. Men must try to realise this truth, that intellectual power bestows upon man a god-like grace, still, it is equally true that the great freedom with which he is endowed is limited to relations, to effects. By the intellect he may be privileged to ascend into the City of God, and it is there that he will be brought to see that it is utter folly to attempt to go in thought beyond the walls of the City. The result would be disastrous. Like Lucifer, he would fall from Heaven and descend into the darkness of night and chaos. It is important at this point for men to think what this really means; in one form or another this has been the stumbling-block

in the way of the sages in the past, they could not understand this problem of intellectual freedom as related to intellectual limitation. Both these thoughts are equally true, and they require to be equally recognized.

It is quite true that, so far as the intellect is concerned, this may land men in the darkness of scepticism, or of atheism, but, as men know, it does so only when they become self-centred and earthly: they cut the electro-magnetic communication between the soul and heaven, the creature and the Creator, and diamagnetism, darkness is the result. It is the polarization of the spirit that is of chief importance, that is of the polarity of the human to the Divine Spirit. This may seem strange when thus applied to the spiritual world, but it is how men are being compelled to think, according to law, as revealed to men in the physical world of forms. What agnostics or atheists say is quite true, that within their souls they cannot find any personal God, revealed to them as Love or as Light. The Person, the Face of God, cannot be discerned in the darkness within, thus they are honest in their confession as to their limitations in this special problem; they fail to understand the conditions, the true relations, and it is because they take up this false position they live in the darkness and are unable to see the Light of Truth from heaven. The thought is a strange one, yet astronomers seem to suggest that in the universe there is a similar condition among the stars in the heavens: they are not all creations of light, responding to light; there are dark bodies which absorb but do not radiate light. The dark soul, in the dark spiritual world, is a serious thought; what the conception amounts to is this: a glorious creature constructed in the image of God and so richly endowed as to actually become, develop into, a city of God, a star of glory, is not only dia-magnetic to the universe of light, but prefers so to live, when the opportunity is given to change the axis of being, to become para-magnetic, and, in this condition, to reflect the glory of God in Love and Light.

It may be that it is hereabouts that men are apt to go astray and get lost upon the dark mountains of human thought; the way they take is very dangerous, and it is not easy to retrace their steps or find a way that leads back to the land of Light and Love. The problem is often-times doubly dangerous, because there arises two questions which in a sense are co-related. The first is, that, from the physical stand-point, it may not be easy for an agnostic to believe that a personal God exists, the Creator

and Saviour of mankind. The second, that, according to the laws of the physical universe, that is of cause and effect, it is not conceivable that God was revealed in Jesus Christ, the Son of God, the Saviour of the world. What staggers the believer in God in the face of such problems is not that they are difficult and that they surpass the limitations of his knowledge; it is that agnostics, who by the very name they give themselves, appear to declare that they know the divine limitations, and that they can justify themselves by uttering the words "inconceivable" and "impossible." The conception here, to follow the analogy of the dark star, that is absorbent, is that the darkness judges the light, and yet the darkness is incapable of conceiving a divine spiritual spectrum. If the refraction is to spiritual chaos and darkness, not to order, beauty and truth, then how could there take place a synthesis out of the chaos into the light of Love and Grace? Is it going too far to assert that the Divine Principles of Being, and the Divine Order of Development, do contribute something toward a clearer conception of God, not in essence, not as the One, but by the way of development. Men are becoming familiar with the thought, although it is one fully revealed in the Bible, that God, as the One, is not knowable by the intellect, yet as "First Cause" there is no choice; man, as a reasonable being, must believe in God, or It, or Cause. What follows as arising out of this fundamental belief, true and natural, is that effects from the First Cause become manifested—they take forms—they are conceivable as order, and can be expressed in terms of law, but this means things and their relations, thoughts and a thinker, an intellectual god and knowledge of the relations of thoughts. It is this god that stands up in his realm of darkness and solemnly declares that he is able to limit the Illimitable. The reasoning may not be exactly in this form, but this Philistine seems to say that by the withes of law he will tie the hands of God, paralyse His powers of wisdom, and trample under foot Divine Love as revealed in Grace. Is this conception of the agnostic position too severe? Surely it cannot be so, for the simple reason that the agnostic spirit has proved itself to be a monster in the universe of God. But let men be very careful in their thoughts and words upon this subject. It is not men as individuals that is here considered, it is the spirit of agnosticism, which is, in a true sense, anti-Christ, because it rejects the Light in Grace and Truth and worships the evil spirit of darkness.

The second question is one that a devout thinker would



gladly avoid : to enter into details as relating to the Incarnation of the Holy One appears to take the form of the sin of presumption ; even with the most reverent spirit it carries with it the taint of unbelief. Instinctively it is felt that the serpent is too near, the very atmosphere is getting poisoned, and the deepest, sweetest, most gracious thoughts of God in Love and Grace are being tampered with. Perhaps there is now a way of looking at this subject which will not be thought sinful and presumptuous, but even this would be avoided if it were not felt that the line of thought may be found helpful in future studies. The great difficulty lies here : men have said and will continue to say that the Lord Jesus Christ is like Abraham, Moses, Isaiah, Sakya-Muni, Zoroaster, Mohammed, and many others, that the difference is only in degree, and it has been said that any man has the endowments by which he may develop into a Christ. The subtle thought here is that it is quite true that there is likeness ; the horrible sin of presumption is that it is said the difference is only that of degree. If a man were to say that because his bodily form, as the product of Life, is like, and not different from, the body of God, sane people would say the man was sweltering in the mud of materialism, and that he was unable to reason about and compare the natural with the spiritual. The reply would be God is Spirit, not carnal flesh, and the spiritual worship of God is not in physical forms but in Spirit and in Truth.

It may be permissible to say that the physical universe is as the body of God, but men know that they are using a figure of speech ; to-day the thoughts of men would not be limited to forms, they would without hesitation join the scientific thinkers of the age and so discover that forms of all kinds are resolvable into order and law ; in other words, the physical, in the fourth dimension world, is not physical, it is spiritual. As with the physical, so with the psychical and the empirical ; in all these realms of thought the scientific thinker walks with his head uncovered, and bent low in solemn thought. His thoughts are turned to the great problem of development, how realm upon realm has arisen, and how world upon world has been made manifest. The intellectual man tries to follow the order, his wonder and amazement ever increasing, he tries to walk in the temple of Divine Order, he strives to conform to the laws of ethics or of moral law, he stumbles over the awful facts of sin, hears about a way of salvation and tries to put them aside as imaginary and as having no real existence in a world where

law reigns. One day the optimist thinker suddenly meets face to face an avenger of law, who grips him by the throat and says, "Pay me that thou owest." He may promise to pay and be allowed to escape, but from that time sin, the avenger, and salvation, become truths quite as real and true as the laws of the physical world. What intelligent men are now beginning to understand is that the problem of development is not so simple as the story of the Creation in Genesis; it is that of revelation in germs of thought, progression, new revelations and concurrent progression. There is the working of law and of morals all along the history of mankind; and behind all forms, all thoughts, all the relations of the thoughts and actions of men, there is a seed, a tree of life, a something that men do not understand, and yet wise men seek to know and comprehend what this subtle power is that continues to live, that even when put to death springs up into life again, and proceeds on its way westward through the midst of the nations. What can now be seen clearly is that this seed of life is that of Love, as Grace, it is another kingdom of power and life added to those that existed in the moral man; it is the power of God for salvation for fallen sinful men in the process of incorporation and incarnation in the body of humanity. The Christ was in that Seed, the Christ was in the Ark, the Christ was in Abraham, the Christ was in Moses and in other Prophets, and in the fulness of the times Christ became a Man. He was in Love and Grace the Saviour of Mankind. God was manifested in living Flesh and in a true and real sense Christ was the Son of God in a way that no other man is a son of God. It may not be very easy to grasp the conception that is revealed here, and yet the lines of thought may be kept clearly defined. God is Power, as Cause, and apart from Him there is no power. Every manifestation of power is a manifestation of the Power, the Life, the Spirit, the Mind, the Intellect, the Moral Nature and the Love of God. It is Love that is the supreme power behind all other powers of being; therefore it is true, in this sense, that all powers made manifest in the universe express to those who understand the Revelation, the Power, Thoughts, Will, Goodness and Love of God. What the order of development clearly reveals is that man becomes the image of God in all those powers that express the nature of God. The moral man as perfect, in his likeness to God, is a creature of God, and also through intellectual and moral endowments a servant of God and a son through Love. What must be kept in view here is that the man

becomes in a true sense god-like : he is a free agent and, as men know, any man can choose good or evil, obedience or disobedience, to conform to or reject the will of God. But men have said in their stupid, brazen-faced ignorance, "If God is Almighty, then why did He create man capable of falling into sin? And why should there be a scheme, a kingdom of salvation, by Grace, for the redemption of man from the powers of evil?" This is where the order of development speaks with no uncertain voice, the Voice of Law strikes the man between the eyes and says, "Thou fool, be silent, try to become a man, think in what way God is pleased to work in Nature, in Man, and in Grace." Is it not plain, in the light of law, of all the laws of the universe known to man, that man's body is governed by law, that it is through order and law that there is mental life, that intellectual enquiry is the work of men striving to attain to the knowledge of order and law, and that the moral life is conformity to law, as conceived to be the Will of God. To walk uprightly in the land of law, in love, this is godlike; to become selfish and self-asserting, lawless, this is degradation, it is to imitate the serpent and to become the enemy of God. If this is the unhappy condition of the fallen race of Adam, then surely it becomes plain that within the universe of moral law there is no means of regeneration, salvation, redemption, or restoration to godlikeness. This is the point where the Love and Wisdom of God can be seen, this is where the light breaks through the darkness, the Christ is revealed by the Spirit of Truth, of Law, in His Glory, as "the only-begotten Son of the Father, full of Grace and Truth." But foolish men may say, "Why this weary revelation for many centuries of what might have been done in a brief life, or in an age of mankind?" Why, indeed? Is not this the burden of the Scriptures, that the Way is long, that the promises of God cannot be hastened by the thoughts of men, that there is long waiting for Isaac, the promised son of Abraham, that good and evil are irreconcilable, that seeds are growing and reproducing their seeds after their kind, and that in due time the Saviour, the Lord from Heaven, the King and the Kingdom will surely come. What would a scientific thinker of to-day say to a man who asserted that God possessed the power to produce the realm of physical life, the visible creation, in all its wonders, in a week of seven common days? What could he say or do but pat the child on the head and say, "My child, this is a problem you are not prepared to study. What I know is that God did not

do so, that the way He has taken is most wonderful, wise and good, and instead of it being reasonable for me to suppose what you suggest, I find myself in this position that I would condemn myself as unreasonable in a world of thought where all is in harmony with reason."

This line of thought can be applied to the Incarnation of Christ as the Son of God, the Lord of Love, the King of Grace, the Sacrifice for the sins of mankind. The order of development is similar to that found in Nature. What has to be recognised to begin with is, that the Essential Being of Christ, as God, is by its very nature shut out from consideration; it is believed that as God is Power, He is also Love, and particularly Love as Grace to the fallen sons of men. In what way this Grace has been revealed, the history of the development, is fully manifested in the Bible: the order is similar to that found in Nature; there are natural forms and spiritual conceptions or generations, and these have to be followed in their order, so that there may be comprehension of the method of salvation revealed in Jesus Christ, the Saviour. The stumbling-stone over which naturalistic thinkers have ever stumbled seems to take this form: the Man Jesus Christ was a man like other men, how then could He be God and also Man? and if so, what is the explanation that will satisfy men of the rationalistic sceptical temperament? Where is it written that the sceptical reasoner is capable of defining God? Who has said that the creature is co-equal with the Creator? Has it ever been supposed that the creature subject to laws is able to create laws? If the sceptic is going to transcend law, and is going to attempt to dethrone the Eternal Law-giver, it is plain that all sane men, who recognise the supremacy of law, will give the verdict without hesitation that the man is insane. Still, it may be said these questions do not give an answer to this question, "How is Christ God and Man?" The answer amounts to this: it is full time for men to realise their utter incompetence to deal with this problem, which they cannot, in the very nature of things, solve by the reason. God as the One cannot be defined, the problem is ruled out, it is so high above the heavens that men cannot touch it. In this sense, if men ask, "Is Christ God?" they find themselves facing the Light Ineffable, or the darkness inscrutable; if they demand an answer they prove that they are not reasonable beings, but if they pray with simple hearts, "Lord, reveal to us Thy glory in Grace," then in response to their faith they will be guided

in the way of light and life by the Spirit of Christ, and be permitted to see the glory of God in the Face of Jesus Christ.

The meaning here is that when this door is closed, clearly seen to be so, then it is advisable to turn in the direction in which there is light, that is of manifested effects, and to revelation. What can be seen is that Nature, extending to the moral world, fails to bring to men satisfactory results; by searching they cannot find God by the reason only, but this does not mean that it is impossible to find Him, in a real and true sense, in a way that will satisfy the soul's desire, by the way of Faith, and also in a way that will prove satisfactory to the intellect. There is something wrong in man, similar to dia-magnetism in the physical world, therefore the man requires to be put right, that is regenerated, born again, before he will be able to see the Kingdom of Heaven. This is the theme of the Bible, it is a new special revelation from the Heavens of Grace, it is also an earthly manifestation of the Kingdom of Grace and Sacrifice in history. It is conceived to be a Living Word from God to men, revealing to them the way of salvation from sin, and it is a definite form of life which develops from the Seed in Genesis to the Man Jesus Christ. He is said to be "God manifest in the Flesh," and in this sense He is a revelation from God to men in Grace in the same sense as the physical world of life is a revelation and manifestation to men of the Will of God. What the sceptical rational thinker might be inclined to say is, that this is turning back and trying to meet the problem in a new way, and for his part he will continue to maintain that Christ is Man and not God. Let it be granted that to visible appearance Jesus Christ was actually what He appeared to be, a Man among other men, that is to say His physical body was identical. This only explains the form of His body, the physical, but it explains nothing as to His Mind or His reasonable moral Soul. He challenged anyone to convict Him of an act of sin; His intellectual perceptions, conceptions and moral actions were conceived to be in harmony with the Divine Will; His relations to God, as His Father, were of a unique kind; as a manifestation of Love as Grace He has no equal; and as a Sacrifice for sin to make atonement and to bring about reconciliation and peace in the world He is an example which men have not to this day understood, and they have failed to attain to the ideal realised in His life. What all this means is simply that under and within the bodily form

of a Man, the Christ, as the Power, the Love, and Grace of God, lived among men, and it was only exceptional men and women, endowed with spiritual grace, that were able to perceive, in a measure, the revelation and the manifestation granted to mankind. The flesh profiteth nothing, the bodily form is not the measure of the man, it is the moral law, the love, grace and sacrifice that counts. If the pure Light of Truth from Heaven was in this sense refracted in harmony with law in the body of Jesus Christ, then as following analysis, there is synthesis, and the Resurrection Life is as the Light in Glory; Grace is triumphant and glorified; the Sacrifice, so complete in every sense, and acceptable to God is that Eternal Sacrifice which is well pleasing to God. Let it be granted to the full that Christ was Man, what can be clearly seen is that He was a new perfect type which men could not compare with the Adam type. What has to be remembered here is that this manifestation of the Life of Christ is upon the lowest spritual platform; it is how, according to the law of development, He could enter as a Person into the life of humanity; it is the fulfilment in form and in spirit of all the past. Love, as Grace, had become incarnate upon the earth, and it is an open question whether any man on the face of the earth knew what Christ's Life and Death meant for the world.

It is not necessary here to enter into details as to all that Christ signifies for mankind, it is sufficient at this stage of enquiry to indicate the reasonableness of putting trust in Him as the Son of God and the Saviour of the world. What is required is to draw near to Him in the full assurance of faith, as the Man revealing to men the Love of God as Grace, the Divine Saviour and Sacrifice, and the Lord of the Life Eternal. It must never be forgotten that all this is the vision of Christ from the City of God; it is in the spiritual world, and it is in the spirit that the laws of His Kingdom, known as the Beatitudes, will receive a very brief consideration. What is desired here is to get the feet set firmly upon the Rock that constitutes true religion; it is to ask what the Lord Christ really meant by the Blessings, and if they are the fundamental principles upon which His Religion is based, then a true reliable standard of thought will be found. Other religions can be considered in the light of His Divine revelations, and in this way valuable knowledge will be gained.

As already suggested, the root meaning of religion is like that of the communication of light with light: electro-magnetism with electro-magnetism, and of the Divine Spirit with the spirit

of man. It is bright sunshine, the green hillside, the singing of birds, the expectant people, the earnest disciples, and the Master, the King in the midst, silent and waiting patiently until there is perfect stillness. Then when the hungry, thirsty souls are ready, the mouth of Christ is opened and the words of blessing are received as the parched land drinks in the falling rain from heaven. Each blessing uttered is a great principle of Grace : it is living, it is a realm of thought, a means to an end, and the end is signified in these words, "the Kingdom of Heaven." The Kingdom is in the environment, the hearers desire to know the way to the Kingdom, and what the Lord of Grace reveals to them is the spiritual state and condition under which blessing can be obtained.

1. The poor in spirit are blessed : they are in the right frame of spirit, possessing nothing they are endowed with Faith, the light of grace and truth has entered their souls ; they see the light, they have power to arise, and by following the light in the way the end will be the Kingdom of Heaven.

2. The mourners are blessed : they see the true condition of their souls in the sight of God ; by the way of Faith there is repentance unto life, there is Hope in Christ, and the end will be the Comforter and comfort.

3. The meek are blessed : there is spiritual change, Faith and Hope have brought about good results ; the beast within is tamed, the carnal spirit is subdued, and the eyes are turned in the right direction because it is through possessing the inheritance of the earth that the way to the inheritance in heaven is to be found. This is the great commentary on Mosaism, and the Kingdom in Israel ; it is through Patience, by the physical and psychical ways, that the spiritual realm of grace is to be found.

4. Divine hunger and thirst for truth and righteousness is a blessed state. The ideal is very beautiful, the doors and the windows of the soul are all thrown open heavenward, and the soul is flooded, filled with light and love.

5. To be merciful is to be blessed : but, notice the connection, it is because the soul has been filled with the Divine Grace, as mercy, forgiveness, gracious love, that it is expected to overflow into other channels. Heaven has taken possession of the earthly soul, it is no longer as Paul describes the thought, "I that live, but Christ is living in me," and the life lived is the outflowing of the soul by faith in Christ the Merciful.

6. The pure in heart are blessed. The vision here is simply this : the earth is beneath the feet, the spirit is on the mountain

top, the daylight has come, the atmosphere and the environment are heavenly, and yonder above all the mountains of the earth the Sun of Righteousness has arisen, and that is the Image of God, His Face in Love, Mercy and Grace. This is that marvellous vision of God, as conceived by all sages and all true religious spirits in past ages. The glory of the Sun, as the Face of God, cannot be questioned, even the blind realise this truth: they feel the warmth and the blessed influences of the lord of the heavens.

7. It is the peaceful and those who love peace who are blessed. Where now is the world and its manifold troubles? This spirit on the mountain top in the peaceful morning can see only the Sun, the glorious heavens and the beautiful earth, redeemed from the darkness, and being bathed in the glorious light of the new day. This is the way of faith, and this is the great victory. To understand this blessed state it is well to study the letters of Paul and John: the Grace revealed is so wonderful and glorious that the troubles of life are not worthy of serious consideration as compared with the heavenly glory revealed. The thought of Paul, ever ringing in his soul, is that he is an heir of God, and a joint-heir with Christ. The conception of John is sonship: to be a son of God, with the future full of blessings inexpressible; it is to be transfigured into His likeness at His appearing, and to see Him as He is.

8. The persecuted for righteousness' sake are the blessed. Woe upon men when the serpent's saliva of flattery is the soothing, soul-destroying medicine of life. Think not that in the world the Gospel of Grace is peace only, and peace upon heavenly conditions—it is not peace but a sword, war and persecution. What is the cause of contention? Is it about the heavenly inheritance? Not so, is the answer of history. It is the well-known struggle between Esau and Jacob for birthright and blessing. It is the earthly and carnal in the cock-pit of earth fighting to seize and possess what is ever changing and passing away, and there, above both brothers, is the angel from heaven pleading with them to look up and receive the crown of glory that will never fade away. This is the very heart of the mystery of Grace and Sacrifice. The strangest of all strange conceptions is that the earth is an altar, and Grace is the sacrifice, and foolish, infatuated, blind mortals do not see, cannot conceive that this is the Kingdom of Heaven; this is where there is no death, this is where life is eternal. In the arena when torn to pieces by wild



beasts, in the sevenfold-heated furnace, it matters not the form of the persecution: the souls of the persecuted are in Heaven and their spirits are being purified to prepare them for the change from the darkness into the light, and from death into the life eternal.

In the light of the method of Christ this is a conception of what is involved in the Beatitudes: what can be imagined is that the man has been looking upon a heavenly diamond, pure as crystal, with eight facets; there are eight facets, yet there is only one diamond—the one would be a self-contained object of beauty, but the glory of the diamond is revealed by the eight facets.

Those who are prepared to enter upon the study of the Blessed Kingdom of Heaven in Grace will do well to set this precious diamond at the very centre of all their studies. This is where the Light of Heaven first strikes the earth: it is Christ that is in Heaven and Heaven is in Him: in very truth He has brought Heaven down to earth, and the earth at this one point has become radiant with light. The diamond is the type of Christ, the All-glorious One, the eightfold in method of manifestation and development. The Light shining through the past ages has converged upon Him, thus He is seen as the Man from Heaven, the unique Man, the incomparable in purity as moral, and as Grace in Divine Love. What may be noticed here as important is that no reference whatever is made to order as intellectual, or to Mosaism, or Judaism, as moral—these are simply taken as granted; they are as rays of refracted light that could not find any refracting prism. They all meet in Him, and the result is the pure divine light of Heaven as converged into the Divine Diamond. Another thought to remember is that this unique event has actually taken place; if it had not, how could any human being conceive or realise the truth as it is now dawning upon men? What men are beginning to see is that Christ, as thus revealed in history, is more than type of thought; He is Ideal, the Ideal to gaze upon, and it must be that it is, as He is studied ideally that the student perceives the necessity of the Ideal becoming incarnate in his own soul and body. This is the meaning of the eight blessed facets in the diamond: Grace has become radiant upon the earth, men can study all the facts, and, as the studies proceed there is translation and transfiguration: the earthly man is being changed into the Divine likeness, grace responds to grace, and the end will be that the saved man will

conform to the Heavenly Diamond and actually become by and through Him a diamond pure and beautiful. But men will pause here and ask the questions as to the method of this wonderful change, because it is surely plain enough that Regeneration, Salvation, Redemption and Restoration to the divine likeness in Grace is not and cannot be the work of poor sinful ignorant men, who hold perverted views as to the Way of Life, and who by an extraordinary ingenuity of purpose seem always ready to choose the wrong way, that is the selfish way, unless prevented from doing so. The explanation here is deeply interesting, and it may be expressed in this form: the working of the Spirit of Christ within a man is as marvellous a revelation and manifestation of Grace in Love as that of the Revelation in Christ. His method has been conceived as fourfold: it unites the blessings together two by two; there is a divine marriage in a man, and there are generations that are born through this marriage. The conception is that the blessings of being poor of spirit, and of mourning, produce the very conditions under which the Life of Love in Grace becomes possible, and the fruit is Faith in God as the work of the Spirit. The blessings of meekness and spiritual desire, of aspiration and inspiration, create within the renewed mind, as saved, the grace of Hope, and the assurance of conceiving that one day the mind will be filled with all the fulness of God as revealed in Christ. The blessings of mercy and purity express what is summed up in the history of Israel in Egypt, the desert, the Land and Kingdom. It is at this stage of development that the Spirit of Christ and the spirit of man become co-workers; and Moses, Israel and Judaism express, in ample details, what takes place in a human soul. This is a conception of history, and of the empiric history of a human soul that it is useless to deny; but the paramount lesson here is the Divine Patience of the most patient Holy Spirit teaching men the Way of Life, and that it is only by this way that the grace of Patience can be obtained, the meaning of Mercy understood, and the soul so purified that the Divine Face can be seen in gracious love. The blessings that arise out of Peace and Persecution are conceived as sonship and the inheritance in Heaven; but this is equal to saying that the impure diamond has become pure, that Love is regnant in Grace, and that by the inestimable Power, Life and Love of the Holy Spirit, the sinner who hated and was hateful, has been changed into Christ's likeness in love: he loves and is loved.

Such thoughts as these will be to uninitiated thinkers conceptions beyond their comprehension : they are invited to enter the school of Christ, to sit at His feet on the sunny hillside in Galilee, and what follows is that the world of theological religion is seen as having fallen into a condition of chaos. True religion is not as the religions of this world, or the religion of Mosaism and Judaism; it is not Mohammedanism, or forms of Christian religion; it is the Living, Eternal Christ in Grace, and the germs of the generations of pure spiritual religion are to be found in the Beatitudes. What must be realised here is that this is only the beginning of the first lesson, therefore, what is required is not to go to colleges or universities to be taught what true religion means. The Christ is in the Word, the Holy Spirit of Truth takes the thoughts and words of Christ, translates them into spiritual conceptions, and transfigures them in the Light of Divine Love. This is the supreme value of the Word of God, it is the most wonderful of books, it is a divine universe that contains precious treasures, and, what is wonderful beyond comprehension, it is becoming, by the teaching of the Holy Spirit, a living, organic, scientific cosmos, the organism of Divine Wisdom.

All that need be done here is to suggest the way that devout thinkers can take to verify what has been suggested. Of course, it is assumed that some degree of fitness for the study is required, in the studies, natural and spiritual; it would be strange indeed if earthly, carnal, empirical students could enter this four-square City of God and comprehend all that these things mean :—

1. The Religion of Christ, the Kingdom of Heaven in Grace, is fundamental in the Beatitudes. •
2. It can be traced in order in the Sermon on the Mount and in Matthew's Gospel.
3. It is to be found in each of the three Gospels, and as helpful for students, the order of study should be by following the one found in the New Testament, in the Paragraph revised edition.
4. The Ideal is to be found in the Gospel by John, that is to say this Gospel harmonises with the fourth Blessing : it fills and satisfies the longing soul.
5. The Book of the Acts and the Epistles to the Romans, I, II, Corinthians, make known the Way of Mercy, made manifest before men by the Spirit of Grace in Mercy.
6. The Epistles, Galatians to Colossians, teach the way of truth and purity, the result being seen in the glorified Divine Face of Christ as the Image of God.

7. From I Thessalonians to Philemon, what can be seen is the Way of Grace as the Way of Peace and Self-Sacrifice in service, in a true spiritual worship, and, in a home and family, a true Church of the redeemed.

8. From the Epistle to the Hebrews to the Epistles of John, the Way of Life is made manifest in Faith, Hope, Patience and Love. The writers represent the Churches and the ages; the Church of the Hebrews, is that of all those who have had faith in God, in the Sacred Name, the Grace that is mystical; the Church of James is that of Abraham, Mosaism and Judaism; the Church of Peter is in the Christian age; and the Church of John in the mystical disciples of Love in all the ages and in all Churches. This may be expressed in another form: there is a visible Church of God in the earth, sustained by Faith in God; there is a psychical Church which finds its home in ritual, in legal forms, in good works, in traditions, in hopes; there is an empirical Church that loves truth and grace and aspires after purity of life, ever seeking for and trying to find the Kingdom of God and failing to reach the Holy City; and, there is the mystical Church that lives in Love, enjoys the sunshine of Heaven, is bathed in its living waters, and is fed with the Divine Manna.

This study of the Bible may be taken up, as related to Genesis and the history of Israel, with increasing interest. The Creation story becomes a mystical revelation of the Will of God according to the method of Christ. The generations are marvellous seeds of natural and psychical thoughts in the world of grace; and Israel becomes a true psychical revelation and manifestation of Divine Grace in its relations with men and with this highly-favoured nation. What thinkers will discover is that they are pilgrims and strangers on this earth, that they are beholding a marvellous manifestation of Divine Grace in history; the land is one of foreshadowings of the realities hoped for, necessary, and of the highest value for the instruction of the human race.

1. To Abraham, the man with the poor spirit, it was given by Faith through Grace to see the King and the Kingdom of Heaven.

2. To Joseph, the mourner on account of the sins of his brethren, it was given to see blessed visions of earth and heaven; by the way of suffering, sacrifice, and humiliation he attained to supreme power, to comfort in his family and in the world of Egypt.

3. To Moses, the man remarkable for his meek spirit, there

was revealed the way of Redemption from earthly power, guidance, blessing and the vision of the Inheritance from Pisgah.

4. To Joshua, the servant, captain, student, mystic warrior, there was given victory over enemies, the salvation of Israel, and the possession of the Promised Land.

5. By Samuel, the merciful, the prophetic light of Israel, there was given for the nation in its period of moral ruin, the light of truth, deliverance from enemies, justice, and the reign of righteousness.

6. By the choice of Saul as King, in place of Samuel, Israel fell into conscious spiritual sin; the way of self-assertion and opposition to the Will of God was made manifest, and the painful unhappy condition of schism, strife and civil war manifested.

7. By Divine Grace David endured the persecution of Saul; he was guided by Samuel and taught the duties of a true King. By the favour of God he overcame his enemies and became King, by Divine Grace, over a nation and kingdom that was a visible parable of Grace upon the earth.

8. It is in Solomon, the temple and the glory of Israel, that the vision of the Kingdom of Heaven, of Christ and of Grace is seen; but, as seen by inspired history the glory was brief; the change came very soon; the earthly glory vanished away, the sun went down in a sea of blood and the end was the captivity in the East.

When the students of history have arrived at this stage of enquiry, it is safe to suppose that two events will have taken place: the blind eyes will be open to see from Mount Zion and the Temple, the City of God and the New Jerusalem; and the ears will have caught the music of the heavens, the many ever-recurring octaves of the divine oratorio of salvation. It is the same music everywhere: in Christ, in the Blessings, in the Gospels, in the Epistles, in Creation, in Regeneration, Salvation, Redemption, and Restoration; it is to the Divine favour, and to the home of many mansions in the promised Inheritance.

The story of the captivity is that of the ebbing tide, and the music is changed into wailing and a march of death. The harps are hung upon the willows, and in the night of sorrow it is the moaning wind and the cries of pain, anguish and repentance that are heard. This is that strange conception of a Man-child who is going to be the great hero in history; this is where the seed, thought to be dead, is becoming vital under the necessary vital conditions of Grace. In plain words it is in Babylonia

and Persia that the spiritual is enshrined in the natural, and from that time men have been living in a spiritual world that has been developed under their eyes and they have been so blind as not to see the glorious development that has taken place ; they have been born again from Heaven, and they have, after the fashion of Esau, despised birthright and blessing. This is not the time or place for tarrying by the way to explain what all these things mean, it is only when standing upon the walls of the four-square City that the vision is radiant, therefore let all those who long to see what the Method of Christ has revealed, hasten onward and see the wonderful vision of Grace given to mankind.

1. The blessings bestowed upon the poor in spirit, to all the children of Adam, the earthly, through Christ the Seed, Man, and Lord of Grace, will be found in the Books of the Bible extending from I. Chronicles to the Song of Solomon. For all the sons of Adam, who are poor enough in spirit, there is salvation, by the way of Faith, into the Kingdom of Heaven.

2. The blessings promised to mourners, who see the glories that are earthly vanishing before their eyes, will be found in the prophetic messages of the first series of eight prophets : they see the King and the Kingdom that will surely come, and by the visions of Hope they are comforted.

3. The blessings promised to the meek will be found in the second series of prophets, Jonah to Malachi : they live in the great school of Patience, they wait for the overthrow of the powers that are evil, for the passing of the night of sorrow and the coming of the Sun of Righteousness with healing and light. "The meek shall inherit the earth," but not until the Meek King comes to men bringing with Him the Meek Spirit that will take possession.

4. The blessings promised to those who hunger and thirst after truth and righteousness had been foreseen by the prophet Isaiah, in that mighty summons that has been sounded forth to the ends of the earth : "Ho ! everyone that thirsteth come ye to the waters, and he that hath no money let him buy wine and milk without money." This is what the Gospels mean for mankind. The Bread of God has come down from Heaven to earth ; the Light, Life, Truth and Love of God in Grace is in the Man Jesus Christ, and whosoever will may come to Him, and look through Him into the heaven of heavens, rest, eat, drink and be filled with gracious love.

5. The blessings that flow to men by the Divine Power of

Mercy, through the Coming of the Spirit of Christ, are incalculable. This river may seem to be shallow at the origin and on the bank, but when men enter it they are soon taken beyond their depth, and they actually swim in the river of Mercy and the ocean of Divine Love.

6. The blessings that men receive through the Spirit of Truth are set forth as spiritual deliverance from what is carnal, illumination, fellowship, and the vision of the Face of God in Christ, the Image of God. This is the double baptism by water and by fire, and without these how can men hope to become pure enough to see the Face of God ?

7. The blessings bestowed upon those who have been baptised by the Spirit in water and fire are somewhat strange, and yet it is what ought to be expected. Those who have been partakers of the Heavenly Bread are to become the bearers of the Living Bread to those who are without Bread, and those who have been drinking of the River of Mercy, in literal truth, it is expected of them that they become springs of living water. If there is failure here, if the messenger of peace becomes a means of strife and hatred, then the sweet healing waters must be changed in their medicinal qualities and the children of God become the children of evil.

8. This is where the octave of blessings strikes a peculiar note—it is what ought to be expected, and yet it is not what the children of God, the followers of Christ, have desired. In the record of the heroes of faith it is not omitted : in a world not worthy of them they were persecuted, stoned, sawn asunder, tormented. The altar of sacrifice upon the earth cannot be destroyed. The Way of Life is ever by the gateway of death, of persecution, of casting off the earthly and the carnal, so that the spiritual may be set free to enter in and to consciously possess the Kingdom of Heaven. This is the testimony of the Bible : the blessings of the Kingdom of Christ are not wealth, power, supremacy, but to suffer persecution for Christ's sake ; it is to take up the Cross consciously, intelligently, bravely, joyfully ; it is to realise that the way will end in joy, and thus it is worth while to be faithful and true, to despise the shame that surrounds the Cross, in the assurance that the waters which appear to be bitter to the taste will soon be sweet and pleasant, and the plaintive wailing notes of earth will give place to the light of Paradise and the joys and pleasures that will never end.

## CHAPTER II.

## THE ORDER OF NATURAL DEVELOPMENT.

Returning from the brief review of the past to the four-square City of God, what students of the Bible will observe is, that the Mystic Vision; as seen by the Methods of Christ and of the Spirit, has brought about a much more hopeful attitude of thought as bearing upon the problems of speculative thought and practical life. What has been pointed out is that a possible way of escape is being made known: that it has become reasonable to think that the curse of Babel and the Dispersion may be reversed. It is from the four-square City of God that this vision of the future is to be seen, and it is by the Way of Christ, through the teaching of the Holy Spirit, that it is hoped the end will be attained. Thus far the order of thought has been limited to the following subjects:—(1) The unhappy condition of the earth with its many forms of religion. (2) That all religions claim the right to live because they are means of blessing to their followers; they may even go so far as to claim primacy and supremacy, but there is no arbiter to be found to settle the differences of opinions and claims. (3) Scholars have tried to analyse the contents of these religions, and, strange to say, there are many similar elements that can be compared and verified, but the analysis has not found any religion; as known by its thoughts, words and works, like unto pure gold, the genuine heavenly religion that will stand the acutest critical tests. (4) Religions have been subjected to tests of comparison as to their qualities, purity, suitable conditions for the work they are required to do, with this result that they all fail, they have no standard for purity, or for their heavenly qualities, and having no standard for judgment it follows that there is no authority that deserves, and in a true sense commands, submission. (5) What has been suggested about the religion of Christ in scientific order, and as the work of the Spirit of Christ in the soul of man, and in history, holds out the prospect of the attainment of a standard and of authority, and if men find this to be so, then the results will be of the highest value for mankind.

The difficulty with many men will be likely to arise at this point: they are practical men, dealing with tangible real things, thus they cannot be troubled with what is mystical, what cannot



be seen with the bodily eyes or touched with the hands. All this about a four-square City of God as having come down to earth is outside their empiric world of experience, and they do not see why they should take the trouble to try to understand such conceptions. In plain words they confess that they are earthly, carnal men, they are the sons of Esau and they are proud of their descent. They look upon their earthly temples and call attention to the great stones upon which they are built, but they do not hear the Voice that is saying that the day is coming when not one stone shall be left upon another. Sight and touch are not to be despised : they are the natural means of obtaining knowledge by children, but with men it ought to be different ; it is expected of them that they look beyond the seen and the temporal, and strive steadily to perceive the spiritual and the eternal. What men are being specially called to consider at the present time is that a distinction has to be made between the carnal and the spiritual. If men are carnal and do not aspire to be spiritual, then the Spirit holds up before their eyes the vision of the Flood. The Day of Judgment comes, the doors of Heaven are open for punishment, the earth in response opens her mouth, and all things sensuous, tangible, beautiful and prized for their own sakes are swept away, destroyed ; the men perish with their things because they are not men, they are not in the image of God and have no wish to be like Him. Men have been told that there has been only one such Flood, and this is a great truth in the spiritual world ; the carnal may not think so, but it is possible to think of the Flood as still operative. Men eat, drink, marry, and enjoy their good things, and the Flood is always there, sweeping the generations away and purifying the earth as by water. The peculiarity of the visions of the Spirit, as by the Flood, is that they extend so far in every direction, they are living spiritual truths for all generations, and it will depend on the men, carnal or spiritual, how they understand the thoughts of the Spirit.

There is another aspect of the work of the Spirit as symbolised by Fire. The apostle Peter, in his second Epistle, refers to the cleansing of the earth as by water, and to the purification as by fire in the latter days, and testifies that when the purification by fire has taken place, then, after the great dissolution, those who believe in the promises of God are to " look for new heavens and a new earth wherein dwelleth righteousness." It is hardly necessary to point out that carnal, literal, practical people con-

ceive that this means literal water and fire, and the manifestation of a new heaven and earth of a physical kind. There is no wish here to raise literal objections to such an interpretation of the Word; but it is not out of place to suggest that such a view is very limited, and that it is not what spiritual men would be willing to accept. Water and fire are specially held as the symbols of the Spirit; the natural baptism is by water, the spiritual baptism is by fire, as at Pentecost, the consummation of all things. The dissolution of the carnal and earthly as by fire are figures representing the changing and the passing away of what will not stand spiritual tests. The stage of development is spiritual, not physical, thus water dissolves and fire destroys as judgments; but it is also true that life survives dissolution, and that the fire does not destroy but purifies gold. As applied to the present critical times, and to the results of scientific investigations in all realms of knowledge, it is the symbol of fire that is most suitable to express the crisis in history that has come upon men. Of course, if there are men who are unable to see that there is any four-square City of God to be seen, that there is no purification as by fire, and that there is no crisis, it follows that this is not written on their behalf: they live in a different world, and no possible benefit would be gained by reasoning with them.

Standing as upon the walls of the City of God and looking around, students will ask, why the symbol of fire should be used to express the great change, the transfiguration, that is taking place everywhere, in all realms of thought. It is right to state that it is only under this figure that a true conception of the physical sciences can be appreciated; literally the fire of intellect, science, the Spirit of God, has operated upon what was said to be physical, tangible, abiding, and there has taken place physical dissolution, the tangible has passed from the sense of touch, and what was seen has become unseen and in a sense eternal. It is not necessary at this time to enter into details upon this most interesting subject—it is referred to because this is the first wall in the four-square City, and for the purpose of indicating the formal lines of thought, that can be traced through the Divine order of development.

I.—The line of thought runs thus:—(1) The physical creation in all its forms are seen and felt by all sensuous children, whether their years number four or fourscore: they are to be classed as children and treated as such, they have not been educated to know and understand that the physical is the ever-changing,

and that forms are, as the letters of the alphabet, to be used for education. (2) The chemist enters this realm with water, fire and electricity as analytical instruments, and his report, after more than a century of labour, is that all physical forms can be analysed and the results are said to be that there are about eighty elemental forms of matter discovered ; that an increasing number of elements are expected ; but what the chemist, when questioned, has to say about these elements is that they differ in quantities and qualities, and that they are named for the purpose of marking these differences and not for explaining their essential realities. Of course the chemist can reverse the order of his operations, and in relative proportions, by synthesis, change the elements into compounds of matter in their forms. (3) By the science of spectrum analysis the elements of matter can be volatilized in heat, or by the electric light, and what takes place is that the elements are in some sense dissolved, they change the colour of the light, they are refracted through a prism, and the special element is seen as a special ray of colour, or of colours, and all these are found to move at definite rates of vibratory motion. The assumption is that all the elements when thus dissolved in the electric light would represent all the colours on the spectrum, and also colours invisible below the red and above the violet. What follows is that the re-refraction of such a spectrum through another prism would result in white light. This wonderful science is now so far advanced that it has brought about a universal analysis, synthesis and harmony. It is by the way of light that the physical universe is known to be the same in all its elemental forms or conditions. (4) Light is physical motion ; heat, electricity and magnetism are also modes of motion, and physicists have discovered that all motions are correlated, can be changed in their modes of motion, and they are said to be conserved as one power, as energy or force. This is the result of the dissolution of matter by fire, in one sense by fire physical, but in the highest and truest sense by fire spiritual ; that is by the intellect of man in scientific study as guided by the Divine Spirit, the Revealer of Truth, according to the method of Christ.

II.—What will be seen is that the physical wall of the City of God has been in very deed transfigured, it has become radiant light and divine energy, and what really remains is a knowledge of physical order, of relations, of thoughts, of laws, and of an eternal Almighty Power. The devout thinker will not ask foolish questions about this One Power, he believes, cannot doubt, the

essential Existence of Being, and at the same time he discovers the great truth that the One cannot be related, or conditioned, by the intellect, because the work of the reason is to compare, relate, and co-relate more thoughts than One. This Being may be named under many names according to the attitude of the student and the work in which he is engaged: thus, a physical scientist uses the name Force or Energy; the moralist, Power; the theologian, the Almighty, or God. What has to be remembered here as a means of preventing misunderstanding and strife is that the Reality is the same under all names, and that no reasoning creature can, in the nature of things, define the essential nature of Being. When the student advances to the realm of physical life he must keep in view his absolute ignorance of the Being that is Force, or Energy, and he has also to remember that the knowledge he possesses is that of relations of things, thoughts, order and law; the realm is One, and the root precept is Force. If all this is understood then the way will be plain as related to physical life; a similar order of thought is followed, and this is the order of the study. (1) The child sees what is living, as moss, grass, plant, bush, tree, fish, fowl, four-footed beast, and man; all are endowed with physical life, and the living differs from what is dead. The child supposes that because there are so many forms of life; the forms may be caused by what is essentially different, and it is not necessary for the scientist to contradict the child and call it stupid and ignorant when it is beginning to learn the alphabet of the realm of life. (2) Anatomists enter this great field, and what they try to do is to separate organs from each other: thus by anatomy they discover cells, tissues of various kinds, muscle, bone, nerves, blood, and other products of life. The living cell is at the core of all that is living, and it is the study of cell-life, with all that the cell becomes, that is the way by which development is known in scientific order. What the anatomist finds out is how organs are differentiated, and the relations they bear to one another and to the whole body of which they are co-related parts. (3) There is a wide field of study known as morphology, or comparative anatomy: the work here is not that of separation of living organs, but that of general comparison of all kinds and classes of all forms, in all stages of development, from the monad to man, from one single life-cell to the most complex physical body—that of man. It is in this branch of life that all particular forms, all individuals, all general classes, are set in order, and the result reached is that

Life is one realm in all kinds and forms of physical organisms, and the One Power behind all that is living is the One Life, as Being, that becomes all forms of life known to man. (4) The field of study that takes up the problems of the living, the organic, the individual organs and beings, the comparative relations of organs through development, and, organs as related to each other, that live in harmony and health is known as Physiology. In other words, that organs have their definite functions and uses, and it is the normal functions that constitute the condition of health or of wholeness. This is a brief sketch of the lines upon which the physical sciences are known to develop. It is not the sagacity, cunning, or wisdom of scientific thinkers that dictates this order; they simply enquire as to the order, they study the relations with the greatest care, they classify their knowledge, and this is what true science means. To put the matter in another light these workers enter realms of darkness, there is light behind them, they advance and the light goes before them, they see footprints and study them, and the day comes when with bent head, in the presence of the Unseen One, they exclaim "How wonderful are the ways of the Spirit of God! In our ignorance we were guided in the right way, and we did not see or know our Guide; the Word was there all the time and we did not perceive Him; the Voice of God, in Law, was in our ears and we stumbled forward deaf and dumb and in many cases even unthankful and rebellious."

The remark that may be found useful here is that this revelation of Almighty Power and of Divine Wisdom in life will be found to be of the highest value in future studies. It is the physical world that is the alphabet, the word, sentences, and gives forms of every kind, for all that is conceived as thought. The visible books are many, they have all to be interpreted into thought as conceived in the mind, and it is after translation into thought that they are all reconsidered, related, correlated and classified in order. There is one realm summed up in force and matter which is known to conform to one order, as explained by chemistry, spectrum analysis and the conservation and correlations of the physical forces; the other order is, so to speak, subjective and internal. The one order, the objective, is classified in one way; the other order is arranged in that of life, the living, as becoming and developing from the germ-cell to the body of man. What scientific thinkers understand, as a form of philosophy, is that what all these things and thoughts really mean, when thus placed in order, is that they

are dealing with the relations and conditions of what has been manifested. Force and Life may be two principles of Being, or, if the thought is conceivable, the two facets of the diamond upon which the light of heaven first strikes. It is not for scientist, or philosopher, to say whether the twain are the One, or that the One has become twain; they can only say this is how we see, and are led to think intelligently, and if there are thinkers who suppose that they can define the Indefinable, it is useless to contradict them: they claim to be gods in knowledge, and it is possible that they are guilty of the sin of presumption.

III.—The student will notice here that the progress of Science in the past has been in this direction. The many particulars of the realm of Force are resolved into One Power, One Force. This is the great synthesis of this realm, here the intellect fails in its soaring into the light and there is the risk of plunging into the depths of darkness; the reason can do no more, but whether the spirit, by faith, may be enabled to see a little further may be a matter for consideration. What is suggested here is only another way of looking upon the problem of the evolution of physical life; it would not be an outrage upon human thought to suppose that Life is the perfect synthesis of Light, but what this means is that it takes the conserved and correlated forces of light, electro-magnetism, and other forces, concentrates them to a point, and the effect would be Life. This is a wonderful thought; it seems to suggest the conception that all the Power and Wisdom of God are required to lay the foundation of that life which is to become a temple of God as a human being, and that these also in a new and higher sense are required to build this temple in which the human spirit will dwell. The conception here is that it is not easy to conceive the translation from life to spirit; there is recurrence, the spirit enters into possession of the inheritance that is said to be earthly. What is now required in this recurrent development is to begin anew, and by analogy to try to understand how development takes place in the psychical realm of Spirit. (1) The plain fact is that all children, young or old, believe in seeing and knowing; they are perceptive by means of the special senses, and it would be out of place to suggest to them that they really do not know because they see, or see because they know; they see and know and further proof is not required. (2) The scientific enquirer goes deeper: he analysis nerves and special sense nerves, the special organs and their relations to the brain and to the mind. (3) Every particular

sensation can be set in order by analysis ; it is a problem of organs, of perceptions, images, thoughts, and it can easily be seen that desire and feeling, as touch, taste and smell, sight and hearing, affection and love, are analogous with the order suggested in matter and energy, chemistry and spectrum analysis. (4) The Spirit is greater than nerves, special organs and perceptions, than all the images and thoughts perceived ; it lives, moves and has its being in what is like ether and electro-magnetism ; it is one power in man behind all sensations and perceptions.

IV.—As with the physical life in its being and order, so with the mind life in the body ; there is another divine mystic union in power, wisdom and love, and the Mind is as the life of the Spirit. (1) That man is in possession of a memory, or mind, requires no proof, the fact is well known by all children and it is useless to question this fact in which all the children of men agree. (2) The anatomy of the mind is a different matter, and as mental anatomists know, it is far from easy to produce a psychical system of thought that will describe all the organs of the mind and their functions. It is safe to assume that this can only be done by the most careful analysis of sensations, perceptions, images, ideas and conceptions. The thought that the mind is a chaos and without order is not admissible ; it is a cosmos even though the possessor of this psychical world is unable to command at all times the thoughts that are desired to be in attendance. (3) The morphology of this life is like unto that of physical life ; it is that of one man ; but there are the possibilities in the one man of all that is conceivable by other men, and all that exists in all the lower creatures. This may be deemed a strange and an unprovable hypothesis, but the longer and the more fully this subject is studied in the light of the Method of Christ the more certain will it become that all the facts require this conception in harmony with the law of development. (4) The mind is like the body ; the body in a sense is a macrocosm ; the mind is a microcosm of the whole body, it is one organic whole ; it is analysable into many organs, the organs are similar to all other organic minds ; it is where order exists, it is where law reigns ; and yet the fact is well known that the inheritor does not possess the map of his estate and he is unable to define its limits. This is stating in another form that the mind is not in a normal condition ; it is a place where darkness reigns, it is where disorder may be found from sanity to insanity ; it is not wholly one, it is not holy and in harmony with mental functions. Sometimes it is compared

to a stone that requires to be broken, at other times it is considered as corrupt, as in a condition of rottenness; thus so perverted, so evil, that it is doomed to death because there is not life enough to regenerate this heart of man which ought to live in the light of love.

V.—It can be seen that the physical world provides all these forms of thought; they are said to be objective in their nature, they are like the alphabet, words, sentences, epistles and books required for education. The psychical world is subjective; it is a world within a world, and the body is the means by which the world within perceives the universe without. There is here a something that might prove interesting to spectrum analysts who have discovered in what way the elements of matter that are in the sun are identified with the elements upon the earth. It is known that there is a reversion in the sun's corona, and thus when the light from the sun passes through the prism on earth the line of colour is reversed; it is absorbent and not radiant. This is how elements of matter are identified in light, as absorbent or radiant. There is an adjustment of the individual to the universal; they are in correspondence in light, and the universe that is external is in harmony with the universe of the mind, the body intervening, as the means of communication. This is a revelation that comes through light and spectrum analysis; it does not come from the objective world, from the body, or from the subjective mind. There must be heat and light in a sense to dissolve the elements of thought, and until the light is used for this purpose the darkness of ignorance remains. The point to be specially noticed here is that the man possessing mind becomes endowed with the light of truth, the power of earthly light to respond to, and correspond with, heavenly light; the light pre-exists, it shines upon and into the darkness. The darkness comprehendeth it not, for the simple reason that darkness, ignorance is ne-science; it is not light and does not know the light. The analogies are true and beautiful, and the direction toward which the thoughts are turned is to the realisation of the fact that spirit is not light, as creature spirit; that mind is not light in itself; and that light, as intellect, is a special endowment given to man as light from heaven, so that by means of light, truth, there may be attainment to the heavenly vision. As spectrum analysis is the parable of light and darkness physically, so it can be said that history is the parable of light and darkness psychically, and students will find an example of this in the resur-



rection to a new life that is taking place in Babylon and Nineveh. As men are unveiling the dead dark past by their excavations physically, so in a true sense similar results are taking place in the realm of the mind. What thinkers will keep in view here is that this stand-point is from the walls of the four-square City of God; they are looking down into the human mind, apparently dark, dead and unconscious that the light of heaven exists, and there, beneath them in the earth, they can perceive mounds, like Nineveh, a buried four-square city. But the question may be asked, "Is the mind of man four-square?" The answer must be, "Surely it can be so conceived because the four sides are Force, Life, Spirit and Mind." Indeed, this is the primeval square, and, strange to say, very early in the history of the world, the wise Magians and Brahmans had discerned this truth. As a matter of historic fact realms of thought contemporary with Babylon and Nineveh are being raised out of the dead past; the darkness was there and also the light, and the great mystery is the mind as illuminated by the light from Heaven. It is sufficient here to suggest this thought, that the mind of man is, of necessity, dark, that is absorbent, not radiant. It is the mind that absorbs, drinks in, Power, Life, and Spirit; it is being as becoming, as informed by the Spirit, it is the work of the Spirit as not awakened to conscious mental life. If students of history and of psychology will now turn their thoughts upon that mystery known as the mind and keep in view the ruins of Nineveh, the palaces of the dead; the strange books with their still more strange letters, forms and figures, they can hardly fail to perceive the analogy that exists between the dark dead past and the mind of man. The important points to be noticed here are that the four-square City of God is a very old truth, seen by men in ages that are said to be long dead; that the sages received the light from heaven and lost it, or failed to interpret the vision truly; that records are being found in this age that prove these facts; that as the ruins and their contents prove that Nineveh existed, was an organised state, had a social life, streets, palaces, and books, in fact an organised life, so the mind of man contains, if man could enter this city, similar organic conditions more real and true than the historic city of Nineveh.

This conception that the mind of man is the work of the Spirit, the creature and creation of God, a corresponding, absorbent, earthly, carnal, fallen creature, inheriting all the past as dead, and living, is one that requires much careful study. The object

in view here is to follow the order of development, and it is in the light of the intellect with which man is endowed that this requires to be done. (1) Following the order in the physical realm of Force, what has to be remembered is that at the first stage of enquiry problems to be solved do not arise—this is where the children play in the sweet sunshine, enjoy themselves, and do not trouble themselves or others about an objective universe and a subjective mind. They simply recognize the fact that both exist, and that they co-exist, and in their innocence they laugh at the foolish speculations of idealists and realists. In plain terms thinkers must begin with these facts: that there is an external universe; that there is a subjective mind; and that man is so constituted that in the light of empiric practical knowledge he is correlated with both worlds. (2) The light shines, the things and thoughts are seen and remembered; but thinkers are not satisfied with these facts, therefore they say, let us analyse, to their elemental forms, things and thoughts, and by this means true knowledge will be gained. The analysis is carried out thoroughly in the physical world: there are many elemental forms, but the related ultimate thoughts are Force and Life. An attempt is made upon the psychical world with similar results; the two worlds are in correspondence and are correlated as things and thoughts, and the related ultimates here are Spirit and Mind. The next stage of analysis is more difficult and much more complex because the light is trying to analyse light, to define order, to understand law. The problem here is that which was faced by Newton in the analysis of light, what he said to himself though he did not possibly discern that he did so was this, “I will let in a small ray of light at a little hole and the light that is in me will then see the light as it passes through a prism. I will analyse light and thus discover what light is or what it means.” The result, as men know, was the solar spectrum, and its reversion back into light again. This is the parable of the intellect, it is divine light, the light that can be refracted into the spectrum of earth; it can be refracted again and the spot light laughs back into the eyes of the light that is experimenting and says, “How much wiser have you become? You caught me, bent me to your will, then bent me back again; we face one another and light responds to light.” This is the parable of the discovery of the analysis of light. The light as now perceived means truth, the truth as objective, the truth as subject to analysis, and the truth as synthesised into light again. (3) The general principle

that arises here is that light, as intellect in man, is what men see by; if there is no light the condition is darkness, ignorance. The intellect deals with objects seen in the light, they are analysed, separated, named; and they become individual rays of light with their differences in colour and in motion. What spectrum analysis proves is that names and differences are not the final result, each ray may be viewed as radiant or absorbent, light or dark, but all the refractions and changes are of the one thing; light; they come from light and return to light. It is light that is the guide through the whole spectrum of colours and rates of motion, it is light that reveals a darkness below the fiery red, and it is light that points out the fact that beyond the green of earth, the blue of heaven and the violet of the higher heavens, there are regions where the most subtle chemical and luminous changes take place far beyond the ken of the human vision, in a realm that seems to be that of darkness. (4) It is light that becomes an angel messenger to guide those who love the light into the world of four dimensions. Is it not light that has whispered to men that it travels by the highway of celestial ether through space? and is it not light that is the messenger of all the gods in the fourth dimension world changing them into heat, electricity, magnetism, and other modes of motion?

VI.—These conceptions of the intellect, as light, as the messenger of the gods, as the Interpreter from Heaven, as Divine Power mediatory, are worthy of careful consideration. The parable seems to be swallowed up in the heavenly meaning, and it is not very easy to separate parable from spiritual truth. Again, light and electro-magnetism touch the earth, and there is a vital change; the light has become life, and this time the union is that of the intellect and the moral life. It will be noticed that the work of the intellect in the realms of life psychical and moral have not been explained—this is not necessary for enquirers, they have been shewn the Way of Life, thus they will find pleasure and profit in following the analogies. The line of thought in this realm of moral life will find its symbolism in correlation with light; in other words the light and the life co-exist, but the standpoint of observation is changed. The suggestion has been thrown out that the mind, in its fallen condition, is more like the ruins of Nineveh than the city of Jerusalem; recurrence has taken place once more, therefore the type or symbol line is not Nineveh but Jerusalem. If the foundations of the physical and psychical four-square city are Force, Life, Spirit and Mind,

then it is not difficult to see that this new four-square city is of a higher type: it is founded upon Spirit, Mind, Intellect and the life Moral. It may be interesting to notice here that these visions of four-square cities are specially seen from the walls of the City of God. The Almighty Power, Force, as briefly explained, can be thus seen. The Life Divine and Eternal as made manifest upon the earth takes a similar order of development. Force, Life, Spirit and Mind have been conceived as the one first seen by ancient sages; and in the moral world of the personality of man the same conception has arisen. The moral life appears to have its origin in light; but too much stress must not be laid upon this thought; this is more the conception of evolution than of development, of effects following a cause. Falling back upon the symbol of light and the spectrum, this thought becomes luminous; it turns upon the evolutionist, smiles in his face and says, "How clever you think yourself, and yet you did not see that the spectrum was in the light, and the effects were in the cause." What this appears to mean is that it will not do to declare that ethics or morals arise out of and depend upon knowledge of truth; and on the other hand it is not correct to say that morals pre-exist before truth, they co-exist; although, as in historical manifestation, the light comes before the spectrum and truth before the moral life. Indeed, it may be said that children, young or old, have a correct conception upon this very complex subject, because, if pressed to explain, what they think and feel about the matter, they would say, "Of necessity the true is right as external fact, and the right is true as proved by human experience; and as there is the agreement it is useless to stir up strife and bring about a conflict between the light of truth and the rightness of the moral life." (2) What thinkers may with benefit study before advancing to the anatomy of the moral life, is the spectrum, not as seen by Newton, but as now conceived by the advanced science of spectrum analysis. In other words, the objective thing is taken to throw light upon the subjective organic life, and what the scientist finds in the spectrum is not only beautiful colours, it is a definable order of thought, and above everything else it is law. Light and law go together, but the deepest, the most heavenly is law, because it grips the man and informs him that this is the Divine Will; and it is the Will of God that constitutes law. The intellectual order that can be traced by reasoning is the ever-changing relations that lead the thinker from light through all changes back to light

again; the moral life is the permanent living body of truth; it is authority and conscience, duty and obligation; it is as the father in the family, the law in the Commonwealth, and King and executive in the State. The moral life is like unto a living human body: thus, it is subject to anatomy. The moral anatomist has not arrived yet; lawyers and ethical teachers do not understand this realm of thought, and as for legislators, it is only too plain, they have not caught a glimpse of that marvellous four-square City that is radiant with light and clothed with righteousness. If the mind is in darkness what is the condition of the moral soul in man, Society, and State? The anatomist, if a true scientist, has here an ugly business to tackle: the organs are in a bad way, the body is full of disease, and men cannot help seeing the wounds, the bruises, and the ugly sores that have become chronic. God help us if the light from heaven is thrown upon us too suddenly, we will be horror-stricken; and yet let men try to conceive this thought, the ideal is the true, the beautiful, the good and the gracious Christ. (3) This is a painful subject and it is to be feared that men do not know the worst. It is here that morphology claims the right to speak a word upon this subject, and the scientific worker groans in the spirit to think that if the forms, the conditions of the moral world are so inexpressible in Christian lands, then what must be the state of those who have not seen the Light of Life, and have not been awakened to the thought that they possess human souls, that were meant to live in the light of heaven, truth and righteousness? (4) The subject has become too painful, men are not prepared to go on with this study; there are no moral physiologists who can describe what the moral organs ought to be, how they are correlated, in what way they co-operate for the common good. There are no pathologists who would or could utter their deepest convictions upon the state of man, Society and the State, from the Divine moral standpoint. It is sores and groaning everywhere; the ear hears the moaning of the miserable, and if the ear is turned to the palaces of pleasure and the eyes rest upon slums and drink-shops, the question that seems to arise is not whether men will soon be privileged to see the beautiful City of God, but are they going to be satisfied and trying to be happy in their prisons and insane asylums, their workhouses and infirmaries? To think about such things in a world of human beings is too painful. It is strange that at the very stage of thought where men might hope to see a city of Jerusalem and a temple for

the worship of God, what they see is a city full of rulers, Pharisees, Sadducees, tax-gatherers, the poor, the sick, the blind, the paralysed, the leprous and the dead. Did the Lord Jesus Christ live in such a city and redeem His people from the powers of evil? He truly did, and men know the result. What men are unable to understand is, why, with the example He has given to men, the world remains in such an unhappy state, and little or no advance has been made during the past centuries? The mystery is being solved; the problem is very wide, high, deep and long; development is not limited by the natural, by good and evil, by light and darkness, it comes as a realm of grace and a world of sacrifice; the spiritual becomes Light and Life as Grace and Truth, and until men understand what these symbols mean they will do well to restrain their criticisms and try in the right spirit to comprehend the great message of Divine Love in Grace as revealed to mankind in the Bible.

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## CHAPTER III.

## THE ORDER OF SPIRITUAL DEVELOPMENT.

This is the stage of the journey where the natural and the spiritual meet; where evolution and development stand face to face, and where development expresses the thought that evolution entirely fails to apprehend the full meaning of the problems that require to be solved. Those who are believers in evolution seem to say that they will not venture their lives into the universe of ether, the heavens; they will hold on to their inheritance in the earth and will not resign it into the hands of the Younger Brother. The conflict has taken a new phase; the struggle is as old as Adam, and who knows whether this is going to be the final struggle for birthright and blessing? What can be clearly seen at this stage from the walls of the City of God is that development has no fault whatever to find with a sane evolution; they are in substantial agreement. The real question from this stage forward is not about differences of conception in the realm of the natural; it is whether evolution will recognise not merely that the spiritual exists, as for example in the Unknowable, but also that the Unknowable Power cannot be limited by evolution and naturalism, and that God can reveal Himself as Grace to sinful men. If the decision of evolution is to stick to the earthly, reject the heavenly, and sink in the depths of miry naturalism, then so far as evolutionists are concerned they choose the darkness in preference to the light; they will have their pottage even though they lose their birthright, and they will not be blessed except they get the blessings of the earth, upon which they place the highest value. This is really the issue at this stage, and the Voice from Heaven may be heard saying, "What will it profit a man if he gain the whole world and lose his soul?" What will the exchange be? The inference is that the soul being lost all is lost, because a lost soul can have no inheritance in Christ and in God. What evolutionists must surely see is that to choose to stay at their present abiding place, is to prefer Sodom and to perish in Gomorrah. There is no room for tarrying by the way, because if the hearts remain with Sodom, and there is looking back, the result will be petrification, a monumental pillar of the Divine judgments; because, when a way of escape

was left open and the angels of God from heaven were hastening to flee for safety, they could not in their hearts leave behind them what they conceived to be most precious.

What students of Development are able to point out is that they have the pre-vision of a definite way upon which the light of Grace is shining; they see the hills of God where safety is to be found, and above the hills they can discern the City of God where pilgrims will find all that is beautiful, true, good and gracious. They believe that the City of God has a real existence, and they are compelled by ample and satisfactory evidence to think that it is in that City alone where the beautiful, the true and the good are to be found. They smile at the child-like thought that heaven is far away and unattainable in this or any other life; they are convinced that Heaven is universal, that Heaven is in a human soul saved by Grace, that Heaven is becoming radiant upon the earth, and it will not astonish them if the Lord of the Heavens appears in His glory banishing the darkness of ignorance, and the strifes, hatreds, separations and divisions which have existed for many generations. The plain simple truth is made known in these words, "God is Love." Love is Heaven; Heaven is where Love is found, and all those who live in Love live in God, as He has been revealed to men in Jesus Christ, the Son of God's Love in Grace. It is utterly useless for men to mystify themselves about this all-important truth; to reach the very heart of the problem, the plain, straightforward way, is to drop right into the arms of the Divine Love, in the Grace that is in Jesus Christ; the way is to be found in Him, the sinner is without any righteousness by the way of moral law. Religion is not lawless, it is the supremacy of heavenly law, it is the Law-giver encircling the poor miserable helpless law-breakers in a kingdom of gracious laws. The moral soul confesses sin and pleads guilty; jumps into the heart of the Judge as into a place of perfect safety, and the arms of the Judge, and all the laws of the universe hold the child in perfect safety. This is the mystery of Love as Grace; this is the Divine Religion; this is the sweet bondage of Love and Light, Grace and Truth, Beauty and Goodness. The love bond cannot be limited by rites, duties, obligations, or any conceivable earthly attachments. Love is there, and the Arms are as wide as the earth and high as the heavens. Sinners do not require earthly aids to reach the arms of Love. The light shines, faith responds, and the venture is made. The way of faith is that of light; the end of the



way may be relatively near or far ; full of hope or clouded with fears ; run with patience or impatiently, and with faltering steps ; but the beginning, the middle and the end of the way is Love—“ it is the love of God that passeth all understanding,” as revealed to men in Jesus Christ, our Lord of Love.

It is here that the division of the ways takes place—there is a choice ; men may take the upward heavenly way of Faith upon which the light from Heaven shines, or they may take the way of reason, the carnal earthly way which appears to be luminous, perhaps, more full of light than the way heavenward. There is, however, this great difference, the way of faith shineth more and more until the perfect day, whilst that of human reason gets more and more dark until the night and the awful darkness are realised. The Way of Faith is found in the Word of God, that is in the revelation of His Will to all men ; the way of Reason is that which men follow, conceiving the thought that they require no revelation ; that men are clever enough to find their own way ; that there are shining lights all around them ; therefore there is no cause for fear ; the company is a large one ; they enjoy themselves by the way, and to all appearances they are better off upon the way and will find a good home, if a home is required, at the end of the journey. When men are found walking together who hold conceptions of life and eternity so different, it clearly follows that separation will take place, and if the men understand their true position they will not rail at or curse each other. Each pilgrim on the highway of life will find enough to do in the journey without casting stones, or curses ; it is even conceivable that in the interests of their common humanity they might try to preserve the peace upon the common ground of ethics or morality. The meaning here is plain enough ; the way of mankind, of societies and of States, is the perverted moral way ; it is the moral world of moral law ; it is the nature of moral beings ; and if history proves anything, surely this has been made plain, that men and nations have cherished the thought that the moral ideal exists ; they have in some measure tried to realise the ideal, and they have not been able to attain to the highest moral ideals they have cherished. The moral world is the home, and moral law is the duty of men and nations. About this matter there are no differences of opinion. The follower of Christ is as much the subject of this ideal world as the moralist ; his ideal of the world of Grace and Sacrifice is that it is the fourth dimension world in which he lives spiritually, and it is not conceivable that the

laws, the blessed principles, of this realm are out of harmony with the ideal moral law. If the reasoning of the rationalist is that the Christian must descend to the rough, muddy, dangerous pathway of ethics, as gained through common earthly experience; then he ought not to be offended when he is told that his advice is not reasonable, it has no basis in the Ideal, it is as quicksand and very dangerous, and there is no solid rock for the feet. It is surely time that reasoning men, who say that they are following the way of science, should clearly understand that all the efforts of scientific thought are to reach the Ideal, the divine order, the law. Ethics appear to deny that there is an Ideal, divine moral order; therefore this guide must fail, because there is no standard and no authority. If ethical men, as earthly, are dia-magnetic to the light of truth, and if their magnetic pole is wrong just because they are carnal and sensuous, then it is only too plain they are not fit guides for men in the moral world; and, as for the spiritual world, they have not seen it; they have been compelled to confess that they have seen a light like a star, peeping through the clouds of night, and they say it is not spiritual or heavenly, it is an earthly luminous effect not yet explained, it is not Grace, it is altruism.

It is time to leave all these deeply interesting and very complex problems as related to the moral world, and to turn the face heavenward by the Way of Faith. There, right in the middle of the Way, comes the Angel of Creation to reveal to men in what way creation has taken place. It is not necessary to explain in detail that apart from such a revelation men would have remained ignorant about this matter; faith had actually to get into touch with the heavens by the divine electro-magnetic Way of Life; the heavens were opened and the Angel was seen. This of course is the mystical way of explaining the fact, and it may be asserted that neither in the past nor at the present time is there any other possible way of revelation. Those who stand on the walls of the City of God say that they have seen or heard the voice of an angel from Heaven; those who are labouring on the earth in the darkness, by the way of experimental science, do not see the angel, but the angel is there guiding them in the way of light and truth. The one fact to grasp here is that the unseen world, the invisible and the spiritual, as science in embryo, or in the full details of a great realm of truth, is spiritually discerned; it must be lifted high above the senses, forms of thought, empiric opinions before the order and law, as light and life are

made known. It is thus, as viewed from this standpoint, that the first Chapter of Genesis in such a wonderful manner harmonises with all the revelations of science. The angel's story in Genesis is the germ and the Ideal; and, science is trying to find the tree, and, the seed bearing seed, to realise the Ideal. The way of science is to begin with the earthly and work toward the heavenly; the way of the angel is to tell men about Heaven and God, and in what sense man, the consummation of the earthly creation, is in the image of God. That oldest of all the heavenly stories is a beautiful revealing psalm; it is a hymn about God, how He is pleased to reveal Himself; and the climax of the revelation is this, that man is in the image of God. The ideal is beautiful beyond expression; true, good and wise in heavenly wisdom; and, of course, it is of supreme value for all spiritual men who aspire to this knowledge as to what way, and how, man is in the image of God. The student will see at a glance what a marvellous avenue of study opens up when this conception is received and conceived; it means this; the man is in the light; the light is in the man; and far away upon the heavenly heights are the angels of light, and the glory of God in the light Ineffable.

The problems of thought may all be summed up in the realms of enquiry from Whence? to Whereunto? Thus, when the student, as humble enquirer, asks the angel of light from whence the Creation came. The reply is that God is the First Cause of Heaven and Earth; that earth cannot be defined to those who cannot see spiritual forms and are ignorant; that it is the Spirit of God that broods over, and moves all that is moving and changing; and that the results of the work of the Spirit is Light, as differentiated from darkness. This may appear to be very simple, but the wisdom revealed here is so profound and wonderful, that it may be said to contain in germ all that men have discovered in past ages by philosophy. The points to notice are these: (1) The Revelation of the One, the Almighty Power; a Duality not explicable in terms of thought; the Divine Spirit; and all the works of the Spirit as Light and in darkness. (2) The question can be asked, "When, and under what form the Creation passed from Being to Becoming?" The answer takes this form: there was expansion, waters above and below, division, duality, and Heaven. The thoughts are centred on this word, "Heaven." It is life in the Ideal, the Son of God, the Germ of Life. (3) By defining Heaven as Life it can be seen that a development of thought has taken place; the formless has taken form; men see

that heaven, earth, seas, grass, herb, seed-bearing seed, are defined in spiritual order—they have become spiritual perceptions. This is the expansion of the thought in Verse 2, "The Spirit of God moved." (4) What is light? It is light that manifests; and by light, that is, by spiritual vision, inspiration and aspiration, there is the conception of sun, moon, and stars; in other words, it is the light of truth that reveals to men signs and seasons, day and night, ruling in power and order, and obedience to law. (5) How, that is by what means, will the creature know and understand what has been manifested? The creature will require to possess power not merely to perceive and conceive the thoughts and the works of the Spirit; there is required power to ascend and descend, to soar in the air and to swim in the depths; there must be intellectual power so that the creature will be volitional, and thus able to compare what is upon the earth, in the heavens, and in the depths. (6) Who is to become the heir of this creation of the Spirit? It is man; the creature endowed with the image and likeness of God; to him the dominion is given with power and authority over all that lives and moves upon the earth. (7) To whom was this revelation given? It was to His child or children; it is a revelation in love, it may be in Grace. What this means is that the Light, Life and Love of God is here revealed from Heaven; the Light of Heaven is upon the earth; and, it is the Life of Heaven in Love in which there is peace, rest and blessing.

The Angel of Creation brought to earth this wonderful Revelation; as truth in spiritual order and as divine idealism it is unique as a form of philosophy. (1) The generations of the heavens and the earth, as a revelation, the student will observe, strikes a different key-note. The Angel of Creation has returned to the land of Light, Life and Love; and in some way or other, men cannot see very clearly how, an event has occurred which has blighted the earth. The thought may be expressed in this form: The student realises that an eclipse has taken place; the earth has become a dark place where the sun ought to be shining bright; therefore there is no electro-magnetic communications between the heavens and the earth. Whence this dia-magnetism and change in the polar axis? There is no light, therefore no life; the earth is a desert and no man can be seen. Look upward; there is a change; the light is breaking through the clouds, there is another angel-form seen; surely it must be the Angel of Death, he appears to be so dark and shrouded by the surrounding gloom.

Would men believe it; this is not the Angel of Death but of Life; He has come to the dead earth as the Resurrection and the Life; but the Light is so faint that it can scarcely be seen, and the Life is only as a germ invisible. This is what is implied in this new story; it sums up all the past in a few brief thoughts; the man is renewed, the mist is dispelled; the form is seen, the Angel of Life can be seen inbreathing into the dead man a living soul; the mighty miracle of the New Creation is done, and no man can tell how it was accomplished. (2) When did this wonderful event take place? Who can tell? It is pre-historic; it is linked with a garden and trees, life and good, evil and death. In the garden, and flowing out from it, there is the river of life with its four divisions, and the man is there in charge of the garden; the child, and servant of the Lord of the Earth. (3) Why was the man placed in this position? Even here the serpent shows his head peeping out from the tree of good and evil. Is it ignoble to be a gardener? Is it any shame for a son to work and keep his father's garden in good order? It would be a shame to think that it would. If there are those who are ashamed to dig and would rather beg; or prefer to take things easy, and do not wish to obey a father, or serve a master; then it is to be feared they have been listening to the voice of the serpent and the result is not good. (4) What is it that is not good for a gardener? It is to be a lonely man. Loneliness brings weariness; but love is light, life and blessing. (5) How is it that a serpent that can talk is introduced into this story? The meaning is plain enough; it is the matter-of-fact truth that the intellect of man is not in the image of God; it is a link in the chain of development; it is a creature; it is subtle, not wise; it is a seeker after truth; but it is not truth, and it does not see the Face of God. This has become an elementary truth; the serpent embodies, possesses, all that is physical and psychical; but it does not possess a moral soul; the moral life that is true, good and just; it is not upright, spiritual, thus the much talk about knowing, the open eyes, godship, pleasure, satisfaction of desire, and the omission of faith in God and duty. The serpent is the symbol for self-conceit, self-seeking and self-gratification, and, as men know, this is the sensuous life and the dilettante realm of all kinds of foolish speculations. (6) To listen to the serpent is to forget God and duty; to hearken to the Voice from Heaven is to be seeking to find the Face of God. To follow the serpent is to take the way of sin, shame, trouble, hiding, justice and judgment.

(7) Grace is God in Love seeking for the fallen and the sinful, and by the Promise of the Seed pointing out the way of Faith, Hope, Patience and Love. (8) But the curse that follows disobedience is pain, sweat, sorrow, suffering; a life that is a new kind of life, it is from dust to dust; and from spirit to spirit. It is sacrifice, atonement, new garments, and a long dreary journey through the desert of this earth with angels and flaming swords which turn about in every direction, the guardians of the Tree of Life. The symbol here is not easily understood; yet the facts can be seen. It amounts to this, as amply proved by history; the ingrained tendency of mankind has been through all the ages to get back to Eden and innocence by the moral way of life; the latest phase of this persistent perversion of thought may be summed up in the Ethical Church; and those who follow that way are so blind that they do not see angels or swords; or the impossibility of realising their hopes. If the idea of a spiritual Sodom, an intellectual city of the plain, could be grasped without conveying sinful thought or action, the meaning is that such thinkers are not merely blind and cannot see angels or swords; they are blind and do not know it, because they persist in groping about for doors they will never find. This is the solemn truth about the angels, the swords and the Tree of Life; in the nature of things it is simply impossible for sinful men by the way of ethics, or morals, to find the tree of moral life and to be permitted to take and eat its fruits.

This is where thinkers require to draw a line, and to say, thus far revelation from the heavens with their generations; on that side, empiric knowledge about the earth and its generations. This thought has to be continually remembered in the study of the Bible; the rule in history is that revelation precedes what is empiric; in plain words, men are taught and warned about the dangers in the way, but with this result, they do not learn their lessons, they do not listen to the warning Voice from Heaven ringing in their ears; and, what is even more grievous still, as referring to the present generation of humanity, they are often found saying that they have been obedient to the heavenly vision and have taken to heart the warnings that were given by the Lord and his servants. (1) What the Adam man has known is Eve, life; what the living Eve has conceived has been a Cain; that is the first-born, gotten, or acquired, the earthly, the sensual, and the carnal. (2) The living has brought forth Life; that is to say, a Shepherd,

one who lives for others ; this is the peculiarity of Life as compared with Power as earthly. (3) The peculiarity of Life is that there is in it more than life ; there is spirit, and fear, and worship by sacrifice ; whilst in Power there is disobedience, want of respect, pride and anger. (4) What this means is division of heart, strife in the family, and, as men know, when sin conceives its brood is horrible to think upon, for jealousy and hatred end in murder. (5) The curse of blood rests upon the earth ; it cries to God for vengeance ; and the murderers are haunted ; they cannot rest ; they become vagabonds, carrying with them wherever they go loads that are intolerable. (6) The worst phase of this horrible vision is that the murderer sees in every brother man an avenger of blood. He tries to flee from sin, hatred, murder, and he cannot escape. Nemesis is on his track with sword, arrow, shot, shell and bomb ; therefore the poor wretch is terror-stricken in his palace, at his table, or in his bedroom. Is the picture too dark ? Surely not. Who could express the misery of the Cains of history, even to the present day ? (7) Grace is always Divine Shepherding Love ; this is the glory of Grace, that even upon murderers the mark of Grace is to be found. (8) The generations of murderers become great in power, wealth, art and arms ; they glorify themselves in their sensuality and praise themselves in great epic poems. What boasters they become in their carnality and how glibly they talk about seven-fold and seventy-sevenfold. This is the great parable of the heavens and the earth and their generations. Adam, the earthly, and Eve, the living, have brought forth their children ; the son of Adam is Cain, the first-born ; the Son of the Woman is the Life, the Son of God, by the Spirit of Grace in Love. What the earth gives to the Shepherd of Israel is an altar of sacrifice ; and the Shepherd is that " excellent sacrifice," witness and testimony, to this great truth that the Dead is not dead but the ever-living, the Word, that speaketh and abideth for ever.

Here the thinker will pause, look around, and try to understand what all these things mean. The Light from the heavens has entered the earth, it has become radiant with light ; and man, as spiritual man, is called upon to realise the meaning of the heavenly vision. The first thought is that man as moral, in the image of God, has been revealed, made manifest ; and this thought must be grasped as a great truth that man is like God, has the nature of God, is a revelation from God. Subsequent events do not destroy this truth ; the ideal is there ; it lives ;

it is spiritual, it cannot die. The next thought is that this ideal man failed to realise the ideal; that is to say, there followed intellectual perversion, darkness, ignorance and death. The "dust has returned to dust," but into the spiritual, as the moral, there has been inbreathed the Life of Grace, as a seed. Adam has thus in his nature the heavens and the earth; he is the first-born from death in a germinal sense; that is to say, his soul was not left to perish; he represents and is the father of the fallen race of mankind. Eve, as an ideal, is the living, the mother of the living, and in a limited sense the mother of Life. This conception has to be carried forward in history to Sarah, Hannah and Mary; they are all the daughters of Eve; the mothers of the living. Cain is man's first-born son, the natural, or what he has acquired through sin. Abel is the type of the Son of Life, thus the ideal Shepherd, Sacrifice, and the Life that is Eternal. Seth comes upon the scene and takes the place of Abel, and it is in his generations that men become spiritual and worship the true God. From the walls of the four-square City this is the marvellous germ of the history of mankind; the wonder is that so much could be revealed in so few words. The object kept in view here has been to provide the student with the means of Grace in his studies; it is after this order that the Bible requires to be studied. The Light upon the blessed mount; the Light in Genesis; and the Light upon the City of God are in harmony; the way is filled with Light in whatever direction the student turns; and, if he is unable to see the way clearly, it is not the Light that is to blame, it is the darkness within the student through dia-magnetism and a false polarity. This may seem to be a statement requiring a great deal of proof; the proofs are many, they have accumulated wonderfully, but this is not the time or place to enter into details.

What may be found useful for thinkers would be a brief glance over history as it is found in the Bible, using the Method of Christ to indicate the great lines of thought, the rays of light as perceived from the four-square City. (1) As related to the Kingdom of Grace, as germ, and as fulfilled in history, the first question is that of the origin, the source of the Kingdom. From whence is it derived? The reply must be that it comes direct from the heavens of Love, it enters the earth and the earthly; and the mission of the grace-germ is that of Regeneration, Salvation, Redemption and Restoration of fallen man to the image of God; in truth, goodness and love. (2) When has this kingdom



been revealed and manifested? All through the generations of Adam; thus each name in the generations is a stage, or an age, in history; the men and their names are ideal signs to be studied in the light of the law of development. 1, Adam is the root, the seed of the race. 2, Seth takes the place of Abel. 3, Enos is the spirit of mankind touched to perceive the heavenly. 4, Cainan conceives the inheritance. 5, Mahalaleel sees, compares, reasons upon, and tries to realise what the inheritance means, and attains to a germinal conception of the Glory of Grace. 6, Jared is the ruler, the shepherd, the king ruling over the kingdom, with no true conception of what the Kingdom of Grace means. 7, Enoch is the unique man that lives with God, discerns the Ideal in Grace; the spiritual man who is transfigured and ascends up into Heaven. 8, Methusaleh, the son of Enoch, tells men about the ages of sorrow and sacrifice through which he lived. 9, Lamech looks forward to the spiritual day that will surely come. 10, Noah speaks of comfort, peace and rest in the future; in a new dispensation and under new conditions. (3) Why have these names been given to men? They are the type forms of history; in other words, what men see in these revelations is earthly physical forms; they are signs to be studied by spiritual men; they are not understood by the earthly and the carnal. Why the story of Noah, of evil men, judgments upon evil, the Ark, a Flood, divisions of time, a year, the raven and dove, the rainbow, the altar, and the promises of God? These are all spiritual perceptions revealing the way of salvation; and at the same time making manifest this truth, that what is perceived by the spirit of man is not spiritual truth; it is a vision of truth to be studied with great care, and with the understanding that the vineyard of the Lord is still subject to the carnal and the sensual, to degradation and shame, through excess and want of restraint. The time has not arrived for the filling of the mind and soul by the Divine Spirit, with true spiritual conceptions, and thus men have to grope their way in the darkness toward the inheritance that is pure and undefiled. (4) What are the real spiritual conceptions that are enveloped in the generations of the Sons of Noah? They are the generations of the saved race of men who have received their portions, their inheritances upon the earth. This is the study of history; and though men have studied this portion of Genesis with great care; it remains true that these inheritances have not been seized at random by the races of mankind. The true inheritance has not fallen to Japheth,

Ham or Shem ; their interests are, in a spiritual sense, subservient to Abraham, and the promises of God in Jesus Christ our Lord. What men are now called to notice is that mere earthly possessions do not really count in the long run ; if the choice is the earthly and the carnal, like Esau and Edom, they will pass away ; even Israel has lost, at least for a time, the earthly inheritance, though the conception arises in the Bible that the inheritances of the nations are correlated with the small country of Palestine. This is a subject that will receive consideration later, and thus, it is not necessary to dwell upon the germs of thought that are to be found in Genesis.

(5) How, in what way, are the generations of Shem to be studied and understood ? . This is where the spiritual limitations begin ; that is to say, it is not necessary to know all about the sons of Noah and their generations, with their inheritances, before the revelation of the inheritance of the saved is known. It is enshrined in the Name that is sacred, in the Word that is being revealed ; it is not a manifestation at this stage of history ; and yet wise men may be enabled, by Divine Wisdom, to discern what is in Name and Word. As men know, through a subsequent Revelation, the Name is the " I Am, that I Am " ; at a later date it is " the Lord God, Merciful and Gracious " ; still later in history it is summed up in Jesus the Saviour ; and later still, Christ the Anointed, the Son of God. The thinker will do well to study the names of the generations of Shem, they are all pregnant with meaning ; they are germ words, as revelation and manifestation.

(6) Who then are those to whom this Revelation of the Name will be given ? They are of the Shemite race, shepherds and wayfarers on the highway of life ; their home for a time was in Ur of Chaldees, the City of Light in a dark idolatrous land, and the peculiarity about them is that, in their case, the Light found in the Name became in them life and blessing. They heard the Word, they saw the Light, they became pilgrims on the earth, and they went forth seeking for a better country than Chaldea, and a City that would radiate a purer light of truth than that known in Ur.

(7) The important question here is this : To whom was grace and faith given in such abundance that he could actually hear the Voice of God, receive the promises that covered time, and was brave enough to go forth on pilgrimage to seek a land that was his promised inheritance, and a City that was built upon the foundations of the Promises of God ?

Thinkers are familiar with this great life of faith, obedience and love. He is that strange kind of man said to be para-magnetic in character and polarised at that angle toward the heavens which produces such wonderful results in the realm of Light. It was said of him, that at one time he saw through 2,000 years of future history ; he saw the Face of the Lord of Grace and Sacrifice, and the vision filled his soul with joy and gladness. (8) The vision he saw was summed up in sacrifice and substitution ; but those who desire to know what this means are required to journey to the Mount of God, and to stand and gaze upon the Face of the Son of God upon Mount Calvary. This is the whereunto that these generations point. It is this wonderful man, so like the Man, the Son of God, that is the consummation of all the generations of the past. He is so unique in history that he is not counted among those that have earthly generations. If men can receive the thought, in a special sense, and in a unique way, the heavens came down to earth, the earth became radiant with light ; this Light of the World was a humble pilgrim travelling from place to place, and all that He possessed as his inheritance was a grave in the field at Machpelah.

It is a strange thought that death and the grave are linked with light and life ; it is so with Abraham, with Israel, and with the Lord Jesus Christ ; darkness and death seem to have won the battle ; then, when hope appeared to have failed, the light shines forth and the new life begins. In a true sense the light of the past revelations, in the generations, were concentrated upon Shem ; in time they became a Name and a hidden life ; again there came concentration, as it were, from a full spectrum, and the light became radiant in Abraham. In him there is light and life ; they are one in him. What this means is that Abraham is not like other men ; he is a unique type to be studied ; and through careful study it is seen that the man who ends one dispensation of Grace becomes the life of the next. What is conceived here is that the visible order, akin to the physical, has run its course ; and, those who have lived through it have not conceived what the generations and the revelations mean ; more is required, the onlooker has to become at least semi-conscious of his own thoughts, as related to past and future ; and it is the development that arises out of Abraham that is conceived to be a psychical Genesis of living seeds that are to bear fruit in future ages. It is not meant that the past will not develop in due order ; it is that the student must now be prepared to leave the past behind

and be ready to follow the light and the life as they are revealed and made manifest in history. All this has become familiar ground ; the light shines upon the way and the objects of study are the generations in their order. (1) From whence the generations of Ishmael ? Here they are to be conceived as arising out of Abraham and Hagar, but this is expressing, in other words, the fact that originally they are derived from the heavens and the earth ; from Faith and from the Egyptian earthly woman. What follows is the story of the first-born ; Ishmael, as students know, is well known as a man of strife, his hands ever opposed to those of other men. (2) The generations of Isaac may be compared with Abel and with Seth. Isaac is son and sacrifice, and it is his generations that are in a state of conflict even in the womb of time ; they are Esau and Jacob, birthright and blessing, Israel and Edom, this world and its treasures, or the spiritual world and the promises of God. When did this struggle begin, and when will it end ? This is the problem of history, and as men may now see the conflict cannot end until the first-born is brought to understand that he has lost the right to claim the birthright or kingdom, and, that the true King and Lord is Jesus, the Saviour, the Son of God. (3) Why was this conflict necessary ? Can men conceive any other means that could have been used to teach men what the true generations of Esau represent ? Bluntly, it is a harem of wives, wealth, treasures, power, to be first and highest, if not kings then dukes, feudalism, strife, castles, fortresses, war, and supremacy. (4) If Esau's generations are empiric, earthly and carnal, what is the higher ideal that is to be found in the generations of Jacob ? It has to be remembered that the vision here is that of Genesis, and of seeds ; and thus the generations of Jacob, although they exist through all history, are not fully revealed or made manifest until the Christian dispensation. (1) Joseph is the Shepherd, but not of Israel only ; he is another type, like Abel and Abraham. It is the Shepherd conception that persists through the ages ; it is the Shepherds who follow honest work in the harvest fields of earth, and study the stars of heaven in their movements. (2) Here it is to be noticed the true first-born takes precedence ; as spiritually Jesus was before John, so Joseph was before Judah. It is Joseph that sees how the labour in the field will bring glory to God and good to men, and how the heavens in their courses bring blessings to the earth. Who is Judah but Jacob, the Jews ; and, who is prefigured in the story about Judah and his family

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but the Jewish nation in its history? (3) To whom did the dreamers come in the prison in their trouble, but to Joseph? To whom did wise men and the King of Egypt appeal when the King had dreams and no one in Egypt could interpret them, but to Joseph? (4) To whom did those who were threatened with death go when they had no food but to Joseph? To whom did Jacob and his sons appeal when there was famine in the land and they required bread, but to Joseph? Whereunto is the student guided when they read this story and perceive its spiritual fulfilment but to the Lord Jesus Christ, the exalted Son of God, the Saviour of the World?

What the thinker will try to understand here is that the Book of Genesis, with its ten generations, is a marvellous revelation in genetic order, of what is analogous with the physical and psychical worlds of thought. It is noticed that the physical falls into the background; the psychical, as spirit, perception, conception, and mind-life is developed, and the figure used for instruction is that of Egypt, the power of this world, with a chaotic, unorganized Israel in bondage. What has to be remembered here is that this is a true representation of the mind of man; it is in bondage to the earthly and the carnal; it is used for the purposes of brick-making, for building palaces and store-houses for the empiric powers of earth. What must not be forgotten is that Israel in Egypt is not of earthly descent; this is the promised seed of faith by Grace, and this is God's true first-born son. The stage of development here is spiritual and intellectual; this is the intellectual Ishmael about to be delivered from the womb of Egypt. It is a little puzzling this strange repetition of elder and younger brothers, therefore, what has to be kept in view is that the stages of development are ever bringing changes, and thus it is a common experience to discover that Isaac and Jacob, both younger brothers, become in course of time elder brothers. To put this thought in another form, it means that the natural precedes the spiritual, that the spiritual supersedes the natural; and, the natural does not take kindly to the change. This thought may be applied not only to the Old Testament, it survives in the New, and thus, though the thought may seem strange, the natural Jesus, as Man, is superseded by the Christ of the Spirit, and the carnal Christian Church must give place to the Spiritual Church of Christ. The interpretation in these matters must not be arbitrary; the flesh is ever-changing, is not profitable: it is the Spirit that is Life and gives life.

(1) From whence this Israel as described in the Book of Exodus? If the generations are studied backward in time, there is a repetition of the generations as found in the Gospels of Matthew and Luke, that is back to Abraham, Sarah and Hagar, to Adam and Eve, to the heavens and the earth. Regeneration has been followed by salvation; and here the guiding thought is that of redemption from what is earthly and carnal. (2) When will this redemption become spiritual? The Book of Leviticus gives no reply; it simply suggests the careful study of signs and symbols, of sin and leprosy, of priests and sacrifices, of penitence and atonement, of fasts and feasts, and somehow it carries home to the soul of the thinker this thought, that unless a more perfect High Priest than Aaron appears among men for their redemption the outlook for the future is not hopeful. (3) Why was this redemption from the earthly and the carnal, in the case of Israel, such a failure? The strange thought here is that the failure must be granted in the face of the story contained in the Book of Numbers; but, it is equally true that it was by this means that the Divine Purpose of Grace was revealed. The whole story is environed by intellectualism; it is all parable; it is all preparations for study; what men see is not the true spiritual redemption of mankind; they are being taught what may be compared with it; they are studying the patterns of what is heavenly. (4) What then must men do to attain to the heavenly vision of redemption? The first answer found is this: Ascend Mount Pisgah with Moses; sit down at his feet and listen to his voice, as there is poured out from his great soul the majestic poem found in the Book of Deuteronomy. The second is this: Consider where Moses stood later and what he saw; the Vision physical, psychical, and empiric has vanished out of sight; the night has come and the darkness; the Lord of Moses, the Redeemer, is come into the world; and as He is being transfigured on the holy mount, Moses and Elijah are both there, conversing with Him about the great Passover Sacrifice that takes away the sin of the world; and, about that mysterious fire from Heaven that brought about the destruction of Baal worship. (5) How did the redeemed enter in and possess the Inheritance promised to Abraham? By faith they crossed the flooded river dryshod; by faith they brought about the downfall of the walls of Jericho; and by faith they conquered their enemies and entered into possession of the land. Faith in God, as the ruling power in a man society or nation, is the all-important qualification for victory.

Faith is Heaven come down to earth ; the faith that is heavenly can command sun and moon to stand still and change night into day. Faith, if men can catch the conception, is para-magnetism, the harmonious operations of the light of truth in the human soul, because it has come to that angle of refraction that is consonant with divine ideals. (6) Who are these miserable creatures that say they are the children of Israel, the servants of Jehovah, and are found grovelling in worship before the altars of Baal and in the groves of Ashtoreth ? Is it any wonder that Syrian, Ammonite, Moabite, Amalekite and Philistine should conquer and subdue them ? These nations, bad as they may appear to be, have faith in their gods of power and pleasure, thus it is not strange that the double-hearted Israelites could not stand up like men against their enemies. This is what is known as moral depravity. It is quite true that peoples who have many gods, or no gods, or who make gods after their own likeness, will become degraded ; they may have had many privileges and in a sense exalted up to the heavens ; but, let them lose faith in God, or in their gods, and the result will be that they will sink into the hell of sensualism and chaos. This children of Israel so privileged under Moses and Joshua ; under law and statute, freedom and liberty, sink below the level of the heathen and groan and moan in the darkness they have brought upon themselves. (7) This is the very kind of people to whom the Gospel of Grace is sent ; the flickering light of life is almost extinct ; when, wonder of wonders, the heart of a living woman begins to cry out for God, the living God, and for a Saviour to save the people from their sins. Israel was at the portal of death and it was Hannah that received the life of grace in her soul, brought forth a son, burst into a song of thanks and praise to God, and of victory, over the enemies of Israel. From Samuel to Solomon is a great revelation, in a certain sense, of the Kingdom of Grace ; true it is the earthly pattern of what is heavenly ; but, if men will study this matter with care they will be astonished to find that it is the pattern that is followed to this day, and that kings, soldiers, rulers and priests have not grown beyond the ideal found in Israel. (8) Grace and Sacrifice ; Grace regnant for a season, and then an awful fall from Grace ; a descent into the hell of heathenism, divisions, strifes, wars, subjection to enemies and then the captivity, death and disintegration. From the dust of Chaldea Abraham was called ; to the dust of Nineveh, Babylon and Persia, Israel returned. Israel is dead, and the light of faith, the light of law, the light of

liberty, and even the light of patterns, of means of Grace, could not save the psychical, earthly, carnal Israel from this doom. All this was written for our instruction upon whom the end of the ages has come ; and, it is a grave question, whether the Christian Israel of to-day understands any better than the carnal Israel, what these things mean ; and, whereunto the Light of Life is guiding men at this very day. A day of wrath and of judgment from God ; or, a day of Grace and Blessing that transcends human thought is at hand. Hannah has given her Samuel ; and Mary her Jesus. The earth has conceived and these sons of the heavens have come to save men. The position to-day is serious beyond the comprehension of men ; if the heavens do not bring forth the Christ in Grace and Glory, then woes rest upon men, and the doom will be what the world deserves.

If this is the reflection of the light that shone upon Israel then what men are called to do is to follow the light where it leads, into the death and darkness of the captivity in the East ; or still further back to the death and darkness that followed the inroad of sin into this earth in the days of Adam. Light is Faith, and Faith is Light ; therefore, let men cherish the Spirit of Faith in God with all their hearts and stamp under their feet the horrible serpent of unbelief and cunning. Of course, the men of this generation know too much to be startled by such thoughts as these ; the air they breathe is full of the poison of unbelief ; therefore, they will easily find other explanations that will satisfy themselves ; and men need not be astonished if they hear the accursed serpent saying, that the blame must be laid at God's door, and not at the door of good men, who do their very best, even though they are not better than machines. The serpent seems to be suggesting to men that God has blundered through history ; willing, but without the power to make men as they ought to be made, and unable to help them in their distress. When the serpent gets his way, then men may expect to see something very wonderful ; there will be bread and dainties, delights and pleasures ; men will be as gods, and then away with religion, down the very idea of God, what can men desire more than to eat, drink and be happy ? This is not a new doctrine of devils ; it is very, very old ; and it is very strange that the delusion is not dead and buried.

But this is following the darkness, not the light ; it is turning aside to answer fools according to their folly ; it is calling the devil a liar ; and wasting precious time working in a field where



thorns and thistles grow. The Light in Scripture, at this stage of development, points direct back to the beginning of history and the Word from Heaven says, Gaze no longer on the moon that rules over the night of Israel, the carnal ; turn to the great earth once more and consider the Divine Purpose of Grace for mankind. In another way the thought takes this form : the physical and the psychical have run their course ; the body lives ; the mind has been developed in Abraham and Israel ; now arise, consider Man as endowed with Soul, capable of possessing the image of God ; find a Man like God, a very Sun of Light, Truth, Righteousness and Grace ; a true Sacrifice for sin, the Saviour of the world. The same order of development has to be followed ; it is Christ that shows the method of study, and He is Himself the Way, the Truth and the Life. (1) From whence the Sun of Righteousness, the Light of the World and the Glory of Israel ? From God as traced in the Books of Chronicles through Adam, Noah, Shem, Abraham and Israel. This is how the way is made short for pilgrims ; there are recurrences and summations, and then the way is opened up afresh ; a new start is made and the pilgrimage toward the City of God is renewed. Babylon and Nineveh are humbled in the dust ; the star of Persia is in the ascendant, and the worshippers of what is pure and good have the aspiration to build a temple of God upon the earth, and to rebuild a city. This is in a sense, what Cyrus, Ezra and Nehemiah mean ; they are nucleus of the divine life in Grace ; and, it is meet that the temple should be built in Jerusalem and the ancient city restored. But it would be a serious mistake to suppose that, in this new order of development, God and Grace are to be limited to Israel, to the Jews. God is the God of the whole earth : and the Seed of Israel is the spiritual seed to be sown and preserved from death, even when doomed by the enemy. The Kingdom of Grace is now extended to Edom, and Job and his friends discuss the great problems of truth, righteousness and Grace. The seed has found good ground, in sorrowful tried souls, and they seek for a Saviour and a King. Wise men seek for heavenly wisdom, and declare that it can only be found in the fear of God, and in obedience to His Will. Men of wide experiences are led to confess that beneath the sun there is no permanence, no true blessing ; therefore, if men would live, and not taste death they must ascend to the Sun, or the Sun must descend to them. " Hear the conclusion of the whole matter : Fear God and keep His Commandments : for this is the whole duty of man. For God

shall bring every work into judgment with every secret thing, whether it be good or whether it be evil." (2) What has been suggested about the Books, 1 Chronicles to Ecclesiastes, is that this is a summation of the past ages; this is the great source from which they have been derived; this is the failure of carnal redemption, and of Israel. What had really taken place was matter for serious thought; but it does not mean that the Purpose of God in Grace has failed. There has been death certainly; but the seed sown is springing into life and men are asking, When will the Salvation of Jehovah be made manifest? When will the King come and reign over the earth? When will the Kingdom be established upon the mountains? When will the Messiah, the Servant, the Sin-bearer, the Saviour, come and save His people? Another prophet is asking, When will Jews and Gentiles become one people, the saved of the Lord of Peace and Righteousness? When will men have new hearts and right spirits within them, that by this means they may serve God in truth and righteousness? A third prophet is asking, when the Spirit will come and overthrow the powers of evil. Cause the people of God to live, give to them waters from the River of Life; and reveal, make manifest, the Vision of the City of God? A fourth prophet, a seer, interprets visions of the future, and tells men when the great Baal, imperial idol of empire, will be destroyed, as by a stone; and, in what way, the Kingdom of Messiah will overthrow and succeed the kingdoms of this world. When he asks about the time when this great event will take place, then he is told that it will not be soon but after many days. When He comes as the Saviour, the Merciful, it will be to reveal the Mercy, Grace and Love of God. When He comes, in a new and unique sense, He will reveal to men that the Lord is God, and that God is the Lord. When He comes it will be to prepare the way for the outpouring of the Spirit on all flesh, to give great blessings, to fight a great fight with the powers of evil, to destroy the earthly and the carnal, and thus enable men to see the Face of the King in His City of Zion. When He comes, it may not be as a warrior in armour; it may be as a Shepherd, a field labourer, a fruit gatherer, and a burden-bearer; therefore, what men require is that they may see truly, uprightly in that day and thus be able to judge not from appearances but with a righteous gracious judgment. When He comes it will be as the Servant of the Lord for the salvation of mankind; but such a coming will mean the overthrow of the spirit of Esau and of Edom, and the end will be

the Kingdom of Messiah for all men and nations. (3) Why should the King leave His Kingdom, His Vineyard, go Himself, or send others, his servants, to preach repentance and forgiveness to Nineveh and the world? Why should the King come in humility and be born as a little Child in a stable at Bethlehem? Why should the King possessing spiritual power be so patient with sinful men, acting toward them as if He were their Guide and their Comforter? Why is it that the Spirit in power is restrained, by the hands of Patience, so that even the men of Nineveh are ashamed of their wicked thoughts and cruel deeds and confess that the Grace of One so patient and kind is mightier than the sword? Why is this truth written so deep into the history of the world, that when men suffer in poverty, pain, sorrow, trouble in the midst of dangers innumerable, then in the midst of the darkness they are endowed with divine power, they wrestle and are not cast down; they live and do not die; even the earth becomes friendly, the heavens are thrown wide open, and the songs of the angels are heard? Why is it that when men look for the famine and death, then, there is the revelation of this secret, that famine and death are imaginary evils in a world of shadows; remove the veil, and it is light; accept the message and read it and the invitation is to a feast of good things; it is to victory over the darkness, it is where there is peace and joy, singing and rejoicing in the presence of the King and His friends. Why is it that those invited to the feast are conceived as sitting in the halls of light enjoying the feast of fellowship; whilst outside the earth and the heavens of men are being shaken and their foundations removed? There is nothing strange in this; it simply means that all forms of moralism are doomed to be destroyed; it is impossible that they can stand securely when they are not built upon the Foundation Stone of Grace. Why is it that the Temple of God in Judaism is seen to be doomed to destruction, and the miserable priest-king with the filthy garments condemned? It is that the Temple of Grace may be made manifest, and the High Priest of Humanity seen in His glory, and that unto Him may be given honour, praise, majesty, and worship. Why does the last messenger tarry so long in the delivery of His message to men? It is because, he has been upon the mountain top and has heard tidings from Heaven; the day of the Lord is very near and the Morning Star may appear very soon to prepare the way of the Sun, the King. The day may soon begin to break and there will be no one on the watch

to catch the first rays of the new day. The Sun may rise and the earth not know that the Light has come; the sick may be at the gates of death and who will run to tell them that the Lord of healing and blessing has arrived? Why did He tarry so long upon the way? Why was there so few to recognise Him when He came? This is the old story of dia-magnetism and imperfect polarisation. The Light of the World came and the darkness comprehended it not; the Life of the World came to give life abundantly, and the dead knew it not; they had no thought of being born again. Grace and truth were enshrined in the Babe of Bethlehem, and it was the wise men from the east that followed the star and discovered their Lord and King.

(4) What is the meaning of such revelations by Moses and the prophets? They are the Word of God by the Spirit, through these men telling them to think, to be preparing themselves for the great revelation; and, when the King comes, no matter how He comes, that they may be prepared to enter with Him into the hall of feasting and to the realisation of the great salvation. What is the message of the first Gospel of glad tidings? It is that the Saviour is coming, and has come. That His descent in the flesh is known from Abraham to David, from David to the Captivity, and from the Captivity all through Judaism. Not the Jews only expected the King, the Magi also had been waiting for this day in the far-off East. Is Jesus the King of the Jews, and was a manger and stable the fitting palace the rulers and the people could give their King? What kind of King is this, who is dependent upon the love of a mother; Who has to be carried away into Egypt to prevent His death; Who has to live in a cottage in a despised village, and work as a carpenter to earn His daily bread? What was the result of this training? In due time the King in the Man was made manifest; He opened His mouth to teach men, and those who heard, and, believed, received His laws of Grace in their hearts, and began to walk in the blessed way that leads direct to the City of the King. What the King said and did is now well known; they are the blessed who obey His laws, follow in His footsteps, extend His Kingdom, and thus lead men to understand that the Kingdom is not far off but very near; so near that when blind eyes are touched with heavenly eye-salve they see it and rejoice with great joy. The second Gospel strikes a different keynote; it turns the face to Leviticus, Redemption and the Nation. What it suggests is this: Stand still, look upon this Man Jesus Christ, and see the Son of God,

“the great High Priest of Humanity. The past is briefly summed up by reference to John the Baptist and then there is the baptism of Water and the Spirit, temptation and victory, and the Kingdom is come, the Priest from Heaven reigns in power in the glory of a new life. What His special mission as Priest is, there is no doubt ; it is to heal the sick, purge the unclean, cast out devils, cleanse lepers, give strength to the paralysed ; to inform men that the Divine Physician is come, therefore, what the sick might reasonably expect is healing and blessing. What will be found in this Gospel is that it proceeds by the order of development ; thus there is teaching ; the revelation of power ; the wrestling with devils and casting them out ; and what is still more wonderful, healing incurable internal sores, and even taking Death by the throat and killing that enemy, who had dared to lay its foul hands upon a little lamb of His flock. What thinkers will remember with benefit when studying this Gospel is, that they are in a world that is more like an hospital than a palace ; and, it will repay them to watch the words and actions of the High Priest of Humanity as He passes from ward to ward, from infirmary to hospital, from the home to the asylum for the insane, and see His wonderful works of healing and blessing. What may be specially noted is that the Lord of Healing was treated very badly by those who were the doctors of the body, by doctors of law, and by doctors of grace ; and to their eternal shame it is written that they conspired against Him because His methods were not theirs. What may be conceived, as strange beyond comprehension, is that the more good He did the more intense their hatred became, until at last, they put Him to death thinking that this would end His career. What thinkers will remember here is that physical death is only a symbol of change. Life never dies ; all that it requires is an environment that can sustain life, and straightway the germ lives and there is growth. Fear not, when the body is being killed, this is not very serious ; but there is much cause for fear when that which lives and can never die is being destroyed ; this is the way to darkness and death. The third Gospel is a different Gospel from first and second. Men say they are all synoptic ; have all the same appearance, and are all formed under similar conditions. This is superficial study, it is looking upon the appearances, and not entering into the spirit of development enshrined in the living Word. What this Gospel suggests in its opening words is that in the empiric world men look beneath the surface ; they study facts ; they call for

witnesses ; they reason together, and it is by this means that there is the attainment of truth and moral certainty. It would be outrageous to suppose that thoughtful, good men, who desire the welfare of mankind, would tell lies, and suppose that good results would come from what is false and wicked. What the Gospel suggests is that men are to receive the truth, love what is good, listen intently to the voices that come from the Heaven of Grace, and be prepared to receive even what cannot be expressed under empiric forms of thought. Is this expecting too much ? Certainly not. What is the mission of a true priest but to minister before God for the good of his fellow-men ? What is the use of a priest if he is not an intercessor ; and, how could a deaf priest with his ears filled with earthly wax hear the words from Heaven that are to bring blessings to men ? Is not this the true meaning that underlies the story of Zacharias ? How could prophet-priests beget prophet-sons if the windows of Heaven were ever shut against them, and they were never privileged to receive the visits of angels ? Thinkers must look deeper into the missions of prophet-seers ; they are not politicians ; indeed the prophet and the politician live in different realms ; the former must have the divine vision ; the latter may satisfy himself and others by honestly trying to do his best in this world. Men may say that all this is quite true about the prophet ; it is what is expected of him ; but who expects that women should be called to be prophetesses, that to them the doors of Heaven should be thrown wide open ; and that such a glorious angel as Gabriel should consider it an honour to convey messages to them ? This is the truth about Mary ; said to be blessed, and to have found favour with God. What men think and say in an empiric world do not touch the fringe of this question of the prophet, as ruler ; the prophetess Mary was a true, a great prophetess, and in her own sphere supreme ; not the less great that in meek humility, and in the obedience of love, she conceived by the Spirit, the Prophet that surpasses all prophets. It was not given to Mary to know and understand the great mysteries of Divine Grace ; she attained to a greater grace ; she loved ; and, that is in mystical thought, the Incarnation of God. The curse that has followed men, as prophets, throughout history is that nothing would satisfy them but to know ; the blessing that has rested upon Mary, and her friends, is simply this, they have loved, and in love they have found rest ; they have received visits from angels, and messages from Heaven ; they have conceived the

Lord of Heaven in their souls ; they have given them new bodies minds and souls ; they have watched by the cradles, trained the footsteps of the infants and watched with care and anxiety their development into manhood ; and, who have magnified and praised the Lord and rejoiced in God their Saviour more than those women who have been like Mary ? The time has come when it can be seen that the old limited conception of the Incarnation is not all the truth ; it is the concentration, the fulfilment of many phases of truth ; and it is the heavenly seed of truth that will bear fruit in the ages yet to come. The glory of the Incarnation has not faded in the very least ; this was the way that " the Son of the Highest " came into this world as the Heir to the throne of David, and this is how, as Prophet-Ruler, " He will reign for ever ; and of His Kingdom that shall be no end. " What those who possess the prophetic spirit will think and say about the beautiful stories at the beginning of this Gospel is, that they are literally and spiritually true. Only, they will say, please leave off wrangling about these great prophetic thoughts ; let us go by the Spirit into the House of God, and there the Blessed Child will be seen ; men will be privileged to take Him up in their arms blessing God, with this prayer on their lips, " Now Lord let all Thy servants sit down in peace ; for their eyes have seen Thy Salvation as prepared for all nations, for He is the Light of the World and the Glory of Israel. " What is the position here as related to the household of Faith, the family of God, as compared with the great world, rational, empiric, and political ? What the Gospel suggests is that the thinker will try to understand that there is a distinct cleavage in thought, when the back is turned upon the quiet home at Nazareth, the thoughtful loving mother, and Jesus growing into manhood in conscious wisdom, loved by God and men. What the difference means is this : the home is like Heaven, the Father's house, where love reigns ; the world of Tiberius, Pilate, Herod and Caiaphas is outside ; they are in the great battle-field of truth and error, right and wrong, good and evil, gracious service and ambitious plans and schemes, where the rulers seek their own glory, greatness, power, wealth and wisdom. They are all of the family of the first-born, boasting, as men often do, of their ancestry, their great attainments, and their honours. What is very remarkable here is that the Voice from Heaven declares the status of Jesus ; He is the beloved Son of God, and in Him God finds pleasure. What may be further noticed is that the genealogy begins with Jesus

and goes back to Adam, and to God ; there is no boasting here, the lineage is stated and there the matter ends. What is noticeable is that the Son of God is put to the test ; and the devil for once finds out that here is a Man who will not be subject to lust of flesh, lust of pleasure, or lust of ambition. What this story of the Temptation means is that the Man Jesus was tested like other men, with this result, that it was seen that the Will of God, and conformity to it, as a Son, was the Life of His life. What follows clearly is that this Man has a mission ; He is a Prophet and a Ruler, or an Administrator of the Divine Purpose of Grace. He has received the anointing from Heaven for salvation, by preaching the Gospel, by healing, by giving freedom to captives, by giving sight and light to the blind, and by giving liberty to slaves suffering from their bruises. What the great Prophet of Salvation said He would be and do, that He said was His mission to mankind ; and, of course, the Gospel of Luke goes on to show in what way He fulfilled His mission in His personal work ; by calling and teaching His disciples ; and by training them to be His servants in the administration of His government. What the Kingdom of Christ really means, His servants are being urgently called to consider ; the Churches and their rulers, are in spirit to a very large extent anti-Christian ; and, perhaps, this conception might be expressed in this way ; that these organizations would, as a rule, reject Him from being a prophet, or ruler, in their midst, seeing He did not receive training from them, and did not enter the ministry by their special doors of entrance. It is this spirit in Judaism that brought about the rejection of Christ by His servants in His own house ; they were blind and did not see, full of prejudices and did not understand, that this Prophet-Ruler was their Lord and King. What the third Gospel teaches is, that rulers in Church and State, prophets and teachers in synagogues and temples, failed to understand, did not realise, that they were in the throes of a great spiritual revolution : they would pour the new wine into old bottles, supposing that the fermentation would soon cease and that the world would go on upon the same lines as in the past. What this Gospel proves clearly is that they entirely failed to see what the Gospel of the Kingdom meant ; they were as blind to the true and real conditions of their age as were the rulers of Israel in the days of Isaiah, or in the days of Noah ; in both instances the Flood came and swept the people away to death and destruction ; and, as men know, a similar event took place



when Jerusalem was destroyed by Titus, and the Jews were carried away as bondmen into the Roman Empire. What requires to be emphasised here is that it is the Prophet, and his message, that is of chief importance ; wise legislation must precede administration ; if men, churches, societies and states prefer false prophets to messengers sent to them from God, then, they may not see, or understand, this fact, horrible as it may seem, they are digging their own graves and destroying their homes, families, societies, and states. If ever there was a time in history when men ought to be pondering these great truths, it is in this very age, it may be this very decade of years, because, assuredly, this is one of those critical periods in history, that is ripening fast for weal, or for woe ; and, where are the prophets and the rulers in Christendom, who are alive to what is actually taking place in their midst ? What this Gospel is suggesting in prophetic thought for devout thinkers is not what Britain, Germany, France, America, Italy, or Japan are going to be or do in the future with their armies and their ironclad ships of war ; it is asking where now is Tiberius and Titus, Pilate and Herod, Annas and Caiaphas ? What will it profit the nations of the earth if they go on serving the devils of power, pleasure, lust of empire, and greed of gain ? What will be the reward, the wages to be paid, to those who set party above truth and righteousness, and who prefer to attain to wealth and power in the State through the misery and degradation of their fellow-creatures ? What this Gospel seems to be saying to Christian men is this : Consider what the Gospel of Grace has done in the world during the past twenty centuries, even when burdened, perverted, and made to look accursed, by false prophets, ambitious, greedy, time-serving priests, and by rulers who did not understand the elements of the Gospel ? If the Light and the Life from Heaven have done so much good under conditions so unfavourable ; then what will the end be when the prophets become true witnesses ; when priests follow in the footsteps of the High Priest ; and, when rulers over the people are the servants of the King, serving Him, in His Spirit, in righteousness ?

What the three Gospels referred to suggest at the present time is that although it is quite true they are all similar Gospels for salvation and redemption ; there is a sense in which they differ, and their messages are not at equal stages of development. What the first Gospel suggests is that the King has come, that His Kingdom is in the midst, and all men in all nations are invited

to enter in and enjoy the Divine feast of Grace prepared for them. What the second Gospel suggests is this: whilst enjoying the feast provided, do not be fully occupied with the dishes on the table, or the food, or the guests, or the very beautiful wedding garments supplied; turn the eyes toward the Host Who has provided the feast, to the High Priest, the Saviour and Sacrifice for sin; and read the legend that is written over His Heart, "Jesus Christ, the Son of God." What the third Gospel suggests is fellowship in the Gospel; the true, wise and devout study of what it means. This is the sacred home where love reigns, and the friends of the children are Zacharias and Elizabeth; Mary and Joseph; the shepherds and the angels; and Simeon and Anna. What follows in the fourth Gospel is transfiguration and Heaven; if men could only see the great truth, they are here translated; they are in Heaven; and if they were not blind they would see that they are in the Holy City drinking the Water of Life and eating the fruits of the trees that are growing on the banks of the river. What can devout souls make of this Gospel, if it is not Heaven come down to earth? It begins with Heaven; and the Word brings Heaven to men in His Heart. The Word is God, revealing, making manifest before men His very Image. He is the Life of God, as developing in due order the Divine Life; and, it is this very Life that is Light, for, and in, men. This is the glory of the Word, the Sun; He lives and He shines; but dia-magnetism changes light into darkness and this darkness cannot comprehend Light. The language used, it can be seen, is heavenly; and, surely, men ought not to raise any objection to the language of Heaven. What may seem strange is that Light requires a medium; if there is no atmosphere there is no refraction; and thus Light as without a witnessing medium would be like the darkness in space. What John the Baptist and all the prophets mean, is the witnessing atmosphere; they are not Light, any more than the atoms in the atmosphere; it is when the Light sets them in motion that the light in them becomes visible. This is a true parable; as there is only one sun in the heavens, so there is only One Light in the spiritual universe, the Cause of all that has been made manifest. The Light is not blood, or flesh; though it is true that the Word became Flesh, and came and dwelt among men; and, those who were not blind saw beyond the Flesh and perceived Grace and Truth. In this Heaven of Grace and Truth, God, the One, cannot be seen; the Son, in and from, the Father's Heart, He

declares before the universe what God is like. What all the past of history testified, as expressed by John, is that Christ is "the Lamb of God, which taketh away the sin of the world." What Nathaniel discerned in Jesus was that the Man who could read his thoughts like an open book must be "the Son of God"; "the King of Israel." What students of the Word are called to remember here is that the Heavens are open; that the angels of God are present; and that a Divine union of Heaven and Earth has taken place. But if this is really so, then, what the purging of the temple means can be seen; it is the first step taken by Jesus to cleanse His earthly body; it is a great vision of past and future, because there is embodied in the story the parable of sin, opposition, death, and life after death. What all this means is that flesh is flesh, and Spirit is Spirit; and that only the Spirit-born can see the things that are heavenly. What this Gospel goes on to reveal is that the spiritual is like living water; it has to be received by faith and the effects are spiritual; they are regeneration and spiritual worship. What follows in due order is not signs and wonders, but the Cry of Life in the struggle with death; the nobleman could not stay to argue about signs; the all-important matters are life and death and in the birth and death throes of the soul it is the Lord of Life alone who can give life, rest and peace. After life and many days, what is the condition of man, of mankind? It is the problem of impotence, blindness, weakness, and lack of spiritual life; the five porches of the senses are there; and the water can be seen; but where is the angel, and how can the impotent save themselves? This story in the Gospel of John is pregnant with the problems of life and death; the Lord pierces behind the forms and turns the thoughts of His disciples to death, life and resurrection from the dead. The very serious thought embedded in the whole story seems to be this: look at that poor, miserable, dead-alive critic, with his five open-door senses. What can he do to help himself? Nothing; he may reason till the day of doom and he will not be one inch nearer the angel of healing. The worst phase of this story is the apparent ingratitude of the man who was healed of his impotence. The curse of intellectualism is that it is so selfish and self-centred. Grace may cure the body and heal the mind; but, even Grace seems to shrink back in horror from the serpent, the poison, death and the grave. What is further suggested here is, that the prophets, John and Jesus, were all baffled by this spirit inherent in Judaism. The real problem is that He came

to give Life, and they would not come to Him to get it. He says the Way of Life is by Faith, believing : they will not trust anyone ; they do not believe in God, Christ, or men ; this is the curse at the root of impotence, it is rationalism or unbelief. Poor creatures, they are to be pitied as well as blamed ; they are miserable and try to make others unhappy ; and, what is known to be true, they are silly enough to receive and believe the serpent and his lies ; they receive praise and honour one of another, but they will not seek the honour that comes from God. What this Gospel suggests is that even Heaven may be changed into hell where such men are to be found ; and, pilgrims on their journey must be prepared to find such serpents leaving their trail upon the pathway. Perhaps, the suggestion goes deeper, in this sense, when it is conceived that, where Jesus failed to bring light and life to those who would not receive them ; what likelihood is there that the disciples will be more successful in their efforts ? The whole problem is painful : the disease to-day is rampant everywhere ; no matter where men turn the trail of the serpent can be seen, and the venom is as vicious in the blood of those who have been bitten as at any period in history. But enough of serpents, poison and impotence, there are other phases of life of greater importance. Let men follow Jesus over the sea, to the grassy uplands, and sitting at His feet, ask Him about the Passover feast, and the Bread of Life ? What is the Passover Feast ? It is the sign of Redemption ; it is death and life ; it is life from the dead ; it is life requiring to be nourished ; it is the pangs of hunger and apparently there is no bread. What is the Bread ? Jesus took the loaves : He brake the Bread : He said, " this is My Body broken for you." Is this what the story means : He is Life and gives life ; He alone sustains the spiritual life ; and only by His life is there possible nourishment, growth and health ? He is living Bread and living Water ; form and flesh do not profit ; it is the Spirit that gives Life, and Christ's words are Spirit and Life. What students must feel when they ponder over this marvellous Gospel is that bread and water, and rivers of living waters, are all word forms that are not limitable ; they could be limited in the desert ; but here, in the fourth dimension world, the Bread is Heavenly food ; and the Water is a great ocean into which all rivers flow. What can men do here but eat, drink, and render thanks. What is the use of trying to compare a small loaf with a heavenly treasure-house full of bread ? or, what is a pint measure of water as compared with a mighty river,

or the boundless ocean? What this means is that it is time to stop trying to find standards among men, by which the Lord Christ will be measured; or plummet lines that will sound the depths of His thoughts. This can only bring differences of opinions; one party will say, "Of a truth, this is the Prophet": others will say, "This is the Christ"; onlookers will say, "Never man spake like this Man"; and the rulers will say, "Have any of the rulers, or of the Pharisees, believed on Him?" Sin when it conceives brings forth what is dead. What is conceived as dead has no spiritual feeling; the perversion is painful to contemplate; it means envy, jealousy and hatred. Is not this what lies at the root of the charge brought against the woman caught in the act of sin, and used as a means of condemning Christ? Verily the way to death is by the way of darkness; and those who are jealous and malignant in temper, they sorely need the Light of the World that they may walk in "the Light of Life." Blindness: what is blindness? In the physical world of forms, men know what blindness is without any explanation; they know that to be blind is to be shut up, as in a prison, and the external world is unseen; in the spiritual world, and particularly in the Gospel, it is to be in the City of God and not to know it; shut in and unable to see what is heavenly and eternal. It is to set up earthly, carnal standards, and to say, what we have seen and know is standard; and, whoso rejects the carnal standard thinks and acts contrary to the Will of God. What Christ seems to say is this: Listen to the parable of the blind man and learn wisdom. Sin is blindness; and sin causes blindness; the blindness may be from birth and the cause unknown; the real question for a blind man is not the cause of his blindness; it is how can he get the power of sight, so that he may perceive the glory of God and see His Face? If those who possess natural eyesight do not wish to study and understand parables, and what they mean, then, so much the more they commit sin and sink into a deeper blindness. In other words, if men, in the image of God, possessing physical eyesight will not try to possess the mental, intellectual and moral vision of truth, then how can they hope to attain to the spiritual vision of Grace? If men say that the mystical vision of Christ in Grace has no existence because they do not see it; the fact that they do not see it need not be questioned; but they are very foolish in asserting that such a vision is not possible; and, that those who say they have it are impostors. This may be conceived to be the unhappy position of the Pharisees and rulers

in Judea : they could not conceive that Christ actually perceived and conceived a world of Grace and Truth they had never seen ; and, because He told them the truth, they called Him a liar, and said He was devil-possessed. Not so the blind man who had received his sight ; he believed and worshipped. For judgment in a true and real sense Jesus came into this world ; the Light came that the blind might see ; but this other truth is very important, those who say they see, do not wish to extend their power of vision to higher worlds ; they make themselves blind, and sin remains, because they will not develop in harmony with their complex nature. The important thought that faces men here is this awful fact, that it is possible for them to remain carnal, sensuous or empiric creatures ; but they will not stir a step to become like Christ, in the image of God ; and have no desire to see, or enter, the City of God. What Christ suggests, in homely fashion, is that His Mission of Grace to this earth is like that of the Good Shepherd : He loves and cares for His flock ; and, to save His sheep He will lose His life. What is the meaning of the touching story of the family at Bethany ? There are three leading thoughts, Absence, Sickness and Death. If the Lord had not been persecuted He would not have gone away ; if the Lord had been there He would have healed Lazarus ; because He was away Lazarus died. Not so, the Lord seems to say, death to those I love is only falling asleep ; but the parable must be told in earthly language, so that an explanation may be found. Life is the state of being awake ; death is like falling asleep ; when the Lord, the Resurrection, and the Life, comes back there will be the awakening again, and thus in reality, physical death is not so serious as many men suppose. The meaning is not that there is no cause for natural sorrow and sad painful thoughts, the story is full of them ; it is this, look through and beyond the story ; try to conceive the necessary message it contains ; what an omission if it had not been in this Gospel. What the story seems to be quietly whispering is this, If the Lord of Life vanquished death and the grave, when in the form of a humble Man, then what will the result be at the great Resurrection when the Lord comes in glory in the open heavens ? It is a strange thought that the Shepherd should stop on the way, to take one of His flock out of the cave of death, when He was preparing Himself to lose His own life so that this sheep might not perish. The fitness of the message cannot be questioned. This is what Grace means at the end of the

journey ; there could not be a greater mistake made than to suppose that Grace is going to remain subject for ever. Grace means faith in God, and faith in God means victory over sin, sickness and death ; only the children require to learn patience ; there are good reasons why the Lord of Life is not with men in the plenitude of His Grace ; when awakened in the morning they will see Him as He is, and through His Grace they hope "to be like Him." What the anointing and the triumphal entry into Jerusalem mean is Grace preparing for the conflict by consecration, and entering upon the pathway that leads to victory through physical death. The Altar is calling for the Sacrifice ; and the ground is waiting for the corn of wheat. These are all forms of thought, beautiful and true ; it is only when the eyes are turned to look upon the Lord's face, to see its sorrow, and hear the words, "Now is My soul troubled ;" that there is the conviction, here indeed is a trouble no man can fathom ; this too is a sickness unto death : here is One crying to be saved and there is no salvation for Him on this side of the Cross and the Grave. What can the expression, the prayer, "Father, glorify Thy Name," the Voice from Heaven, the judgment, the casting out of the prince of this world mean ? Is it not the reversion of the dia-magnetic condition, and the change of moral and spiritual polarity of the earth ? Up to this time the earth had been more powerful than the heavenly ; but when Christ is lifted up then the conditions will be reversed and the magnetism that is in Him will draw all men to Him. What the remaining portions of the Gospel sets forth is for the special consideration of those who are disciples ; that is to say, Grace as Love receives them ; Love protects them ; Love provides the Supper ; Love washes the soiled feet ; Love deals tenderly with the erring ; Love gives to those who are loved a law of love ; it is by love that disciples of Christ are to be known in the world. It is Love that comforts the sorrowful ; that points out the way to the enquirer ; that reveals the Father to the children, and promises to send a Guide and Comforter for the future. Love makes manifest what the world cannot see ; it is Love that gives peace ; and Love will bring in due time joy and rejoicing. It is Love that is the Life in the true Vine ; love is the sap that keeps the Tree of Love alive, the loss of love is the loss of life ; and those who love not are like dead branches, they cannot bear fruit. Love prays, watches, works and weeps ; and by the way of sorrow bears the Cross of shame. Love as Grace appears to die ; but, in very truth,

Love cannot die, as Grace it lives again in some new form ; this Love is immortal, and men never know in what form the Angel of Love will re-appear.

The suggestions that have been thrown out about the Gospels may be said to be questions enquiring, What they are ? What they teach ? What they mean as related to the Kingdom of Grace ? What they say about the King, the Son of God, the Prophet-Ruler, and the Heavenly Lord of Grace and Love, who has brought Heaven down to earth. It has been found necessary to tarry by the way in thus looking at the fourth Gospel ; this is where the Lord of Love appears in the glory of Grace ; and, it has to be confessed that those who desire to see the King's face from the walls of the four-square City, find how incompetent they are in expressing what is heavenly in earthly language. This is what men might expect ; it is one thing to stand on the walls and try to explain what the City is like ; but it is another matter to be invited to enter the King's Palace. There have been those who have been so privileged ; and they have seen His face in peace and joy ; but pilgrims and enquirers, who are still making enquiries about the City are not in the right frame of mind to expect such privileges. What seems plain is that the King is greater than David and more wonderful than Abraham ; that the High Priest, the Son of God, is Incomparable for the office of the Priesthood ; that the Prophet-Ruler is greater than all the prophets known by men ; and, it can be seen that the realm over which He will rule, must be universal and eternal. It is, as Heaven, the Word, Light, Life, Grace and Sacrifice He becomes " the Wonderful ; " the earthly dimensions are all gone ; the heavenly standards cannot be applied, and what can men do but try to realise the position that " the Prophet " has come, who is able and willing to teach His disciples.

(1) The questions awaiting consideration are, How the Spiritual Kingdom came in Power, and, How it appeared, was made manifest in the earth ? The replies are to be found in the Acts of the Apostles, in the Epistles to the Romans, and to the Corinthians. How Christ rose from the dead ; was seen by His followers for forty days ; and ascended into the heavens is related, and the evidence testified by reliable witnesses. The Christ, it is said, ascended, and was exalted to the Right Hand of Divine Power. He returned to Heaven to that Glory which was His by Divine Right as the Son, the Word of God. How



all these statements are to be explained, placed in their true relations in rational order, is not under consideration; to try to think them out in empiric forms would be a degradation of the whole subject; the subject is not physical or empiric; it is spiritual; in the sense that it is a revelation in the spiritual realm, from I Chronicles and the prophets of Israel; and, this is the stage of advanced spiritual intellectual development as arising out of the Gospels. The natural analogies are to be found in the Books of Moses and Joshua. The Gospels are the Revelation of the Spiritual Redemption and the desert of Judaism; the Acts is the new Conquest, and the entering in and possessing the promises of God as a heritage of a higher type than that found in Canaan. Thinkers require to remember that every realm of thought has its own order; thus what is applicable for the physical, or empiric, realms, will not apply for the spiritual, although it is true that all orders follow the method of Christ. How did the Spirit of Christ come upon the disciples at Pentecost? In the subtle form of fire, or of tongues of fire; it is a new form of baptism, it means spiritual purification as compared with cleansing by water. How the Spirit of Christ influenced those who were thus baptized is explained; they received heavenly power; the Holy Spirit possessed them, and they received the Divine gifts of tongues, of prophetic utterance, of courage and fortitude, of love and friendship, of healing, and of endurance under persecution. They received the special gifts of administration and of wisdom; and, what was specially made clear to Stephen the Martyr was, that Israel in the past had never truly known or understood the Divine Purpose of Grace; that the people had resisted the Holy Spirit; and the consummation of their history was that they had become the betrayers and the murderers of the Just One. How this grave charge brought about hatred, and the persecution of the followers of Jesus, is recorded; the results being dispersion from Jerusalem; the carrying of the Gospel to Samaria; conflict with Simon the Sorcerer; and the Blessings and Gifts of the Spirit to the Samaritans. An enquirer on this journey homeward, received the Gospel, and carried it into Ethiopia; the persecutor Saul became a disciple of Christ; and a Roman Centurion and his household were baptized by the Spirit, and with water, in the Lord's Name. How the Gospel was carried to Antioch, Cyprus, Asia Minor, Greece, and the Roman Empire, by the way of Macedonia, is recorded; and the Book of Acts ends with the Apostle Paul

as a prisoner in Rome where, for a time he preached about the Kingdom of God, and taught men those things which concern the Lord Jesus Christ, the Saviour of the World. (2) The method of the working of the Gospel of Christ in the earth, and How and why men require the Gospel is explained in the Epistle to the Romans. What is particularly revealed is, How Christ is the Son of God, as proved by His Resurrection from the dead. What this means is that the Power of God in Grace had been fully manifested before men and applied to Jew, Greek and Roman. The connection may be expressed in this form: the world of humanity had received the light of truth from Heaven by Creation, and in Providence, with this result that the way taken had been to all forms of wickedness, and even to the worship of the lower forms of creatures, the end being spiritual death. It is into this dead world that Christ comes, lives in it, serves it, is put to death by it, and the response of Heaven to all this wickedness is that Christ, the Power, the Light of God, by the Spirit, re-enters this grave of humanity by the way of the Resurrection. The idea to seize is that Light has produced Life; this is amply proved by the Acts; that the seed in Judea had sprung into Life; that in a true and real sense Light and Life, by the Spirit, had been embodied, concentrated into Paul: he had received a baptism from Heaven on the account of the Roman Empire; he had become a great debtor; he had been entrusted with millions upon millions of heavenly treasures, and every poor sinner had the right to draw upon him for the treasures of Grace that would satisfy their wants. The problem to be solved is this: How can God, the Righteous, the Law-giver, forgive and justify those who have broken the moral law and trampled it under foot? Paul's answer runs thus, Law, as law, pays no respect to persons in any of its realms; in all the lower realms, evils, or penalties, follow the breaking of law. How can this be applied to the Roman world? It is very simple, mankind had persisted for many generations in breaking the moral law; and, as amply proved by the condition of men everywhere; as related to God, the world had been spiritually dead in its wickedness. Christ came into it bringing with Him Light and Life in Grace; and this is the new form of a gracious, righteous realm; that is, a Kingdom upon true, right lines in Grace, which had been revealed by various stages to men by the way of faith; every step in the revelation being from a lower to a higher stage. What had been promised as seed to Abraham, to Moses, to David, to Isaiah, had

at last been fulfilled ; it was embodied in Jesus Christ ; and His Life, Death and Resurrection form the climax of the Revelation of Grace by Faith. But men may say : How can Grace, by the way of Faith, justify sinful men ? What does the question mean ? Here would arise a question as to facts, and, another question, quite different, the less and more knowledge possessed as to the order of the facts ? Abraham, David, and others, it is stated, were justified by their faith, that is by believing what God told them ; but, it is remarkable that in the Old Testament, there is no definite explanation of the grounds, the order, the method of justification. The heathen might have faith in forms of religion and yet would doubt the fact of their justification. The Jews had faith in rites, ceremonies and sacraments, and by their faith, and obedience, they were justified ; but it is not difficult to see that a spiritual Jew, or Christian, possessing sufficient knowledge in mind and intellect, would be able to see that the position was changed in a wonderful sense, because, the problem was no longer that of forms, rites, ceremonies and sacraments ; it was Christ, the Son of God, the Saviour, the Conqueror of Sin and Death, as embodying all these conceptions in Himself. But, how, the thinker may say, is this going to help me ? Is not Christ as objective to me as a form, a rite, a sacrament ? Know, devout thinker, that this is not the true position ; it is necessary to advance from this stage of faith to a higher faith. The question here seems to be, If all this is true about Christ, then the most extraordinary event in history has actually taken place ; Christ, by His Spirit, is actually dwelling within the soul by faith. Why by faith ? and, How is it necessary to express the thought in this form ? For the very simple reason that the development in knowledge, in experience, has not been sufficient to realise and understand the method, the science, of all the facts. If the Epistle is studied from this stand-point then the whole argument will become luminous ; the wrestling in the Spirit ; the realisation of all that Christ is ; what Christ has become ; what the Spirit of Christ is doing in the soul, and how peace is obtained, adoption and assurance known. It is the Spirit of Christ that wins the victory : the new Life is the Life of Christ ; it is that of growth in knowledge and of likeness to Christ ; it is walking in, or with, the Spirit of Christ ; in fact, the man is no longer the Adamic moral man, trying to attain to the moral life, and using the objective Christ for this purpose ; he is in Christ, a new creation ; the creation has become conscious of the Christ life ; the Christ

is within, and without, and everywhere ; in Him the spirit of the man lives, moves and has his being. This is now made clear ; the Ideal is the Christ ; but the realisation of the ideal is to be one with Christ, and it is this unity in the Spirit that harmonises all diversities. (3) How will men come to understand these truths so profound and spiritual ? Not by the wisdom of this world ; not by philosophy ; not by the careful ordering of human thought ; because, as men ought to know by this time, philosophy produces divisions innumerable. It is not science even, because science when rightly used can only set in order and classify human thoughts. This is now understood by many thinkers, thus it is not necessary to prove that this must be so and that, when this stage of thought is reached, it is clearly seen that it is foolish to try to think otherwise. The unifying of all true knowledge must come by the way of Faith ; or, if men are prepared to understand the thought ; unification, harmony and peace can only come to men by preaching the way of salvation by Jesus Christ. Here again men must try to think what this phrase means ; and, how the Gospel of Christ is of such tremendous importance. To preach Christ is to teach men that the way of Salvation is the way of Grace, the way of Faith in God ; and, it is by this way alone that there is possible pardon, reconciliation and peace. The realm of Grace, the temple of Grace in Christ, the Spirit of Grace in the human soul, are all stages upon the way of Faith. How could Abraham, David, Isaiah, or Paul understand this truth as it is now being presented to men ? It is evolution, and development, from Principles, that is throwing light upon the whole subject ; recurrence and concurrence have to be considered, and the great truth is made manifest that Light in Christ, and Light in and by Christ, through His Spirit, is not enough, the whole order of development has to be seen ; the light of the Spirit in man must synchronise with the Light in Christ, and in the Spirit, and then, but not till then, is there the flash, as it were, of electro-magnetic light ; the light in man, in the Spirit, in Christ, and in history are in harmony. God has said, " Let there be Light " ; the light of Truth is made manifest, and men know that they have seen the Divine Light. It must be difficult to grasp all that this means ; it is one of the greatest of revelations of truth for men. How this comes about, the Bible seems to be saying is, that the rays of light in history were concentrated into Christ as Light and as Life, in Grace ; this Light and Life were not carnal, but spiritual ; carnal men

could not perceive, receive, conceive the spiritual apart from the Spirit, as the spiritual medium ; therefore, the Christian age is that of the Spirit, as the Spirit of Truth, the Revealer of the Spirit in Jesus Christ. How, it may be asked, did Paul perceive these truths as he did at that stage of Faith ? The answer would appear to be that Paul, as taught by the Spirit, was so guided as to express what may be termed the germs of this great revelation. What is suggested here is a truth found at every new stage of development in the Bible ; the rule being that a revelation is given, and then there follows as history, the working in of the revelation into history ; and, what is very serious, the misinterpretation and the perversion of what had been revealed to men. The point to be specially noted here is this : in the nature of things, as seen by Development, it was impossible that Judaism, the wisdom of Greece, or the laws of the Roman Empire, could bring about unity of thought and spirit ; their systems led to divisions, strife, hatred and war ; thus it was only after the Revelation of Grace in Christ that the way of unity by Faith could be perceived ; and, the vision of this truth was given to Paul by the Spirit of Christ. Students will require to study this subject patiently ; the dangers may be serious on every side ; what has to be kept in view here is the Divine Order in Grace ; the Light of Truth and Grace in Paul, by the Spirit, is about to flash forth into the great world of humanity ; and, the Seed of Life in Paul is going to be made manifest to the world in a glorious Tree of Life. How men are being called to think about this matter is, that, the Wisdom of God, and the Power of God in Grace, is being revealed to men in a new way. Christ is the Foundation Stone of the Spiritual Temple ; men are the living stones that constitute the Temple ; ministers of the Gospel of every kind are His workmen as used by the Spirit ; and the Body of this Temple is Christ in His fulness of Grace. As with the great Temple so with a human soul, for it also is a sacred temple where the Spirit of Christ dwells. How then about idols and idolatry ? In the spiritual temple idols will be destroyed ; they are as nothing in this City of God ; they do not exist. The life is that of perfect freedom in perfect love ; and thus types, figures, and even sacraments are of no importance ; the worship will be in Spirit and in Truth. How about order in worship ; the gifts of the Spirit ; and the law of Love ? Will these continue ; will they be realised ; will men receive and use them so that others may receive profit ? Certainly ; .. wherever there is a

realm, a Kingdom of God, there will be order and law ; but, in some sense or other, this means the resurrection from the dead ; new life under new conditions, and this victory is that of light over darkness ; and of life over death. (4) With these wonderful thoughts kept in view men can now realise more clearly how God can be conceived as the Father of all mercies and the God of all comfort ; and, how such a Gospel throws a new light upon what men conceive as pain, trouble, sorrow, and persecution. How, if the children are to be like their Father, they require to be merciful and forgiving toward their fellow-men. It is not necessary to show how this Gospel is as far above Mosaism as the heavens are above the earth. The Lord, the Spirit of Christ is in it ; and there is spiritual freedom and liberty. To preach Christ, in and by the Spirit, is to reveal the truth that God is Light, and that in Him there is no darkness. How are ministers to conceive the truth as related to themselves as the servants of Christ ? They do possess the light of truth ; it is within them as in earthen vessels, or dark lanterns ; they are not radiant truth-bearers ; therefore, though the light is within it is not seen by all men ; it may give very little light to a dark world. How will it be when the lantern is broken, when the body is dissolved ? Then the light from within will find a new glorious body full of light, built by God, waiting to be recognised and realised. Will it come from Heaven ; or will it be found in the body, as actually existing there now : an eternal, a spiritual body of Light and Life ? Who can tell ? The suggestion of development tends to the supposition that it is this very spiritual body like unto Christ's glorious Body, that the Spirit of Christ is now building within the soul. The conception is a reasonable one, that is to say, this is the order of development ; but let the thinker pause and think what this means ; what will this building of God be like ? Will it be nakedness and shame ; or the beautiful garments of salvation as provided by the Spirit ? This is one of those strange visions that flash forth, when least expected, upon those who are walking upon the City Walls, and, the angel on the right hand says, Do not trouble about such thoughts at the present time ; it is enough for those who are enquirers to know that they have received the "earnest of the Spirit" ; that this is the time for faithful service, and, if need be, of patient waiting during the days of trial and suffering.

In the Gospels the great revelation to mankind is the King in His Kingdom ; the High Priest of Humanity, the Son of God ;

the Prophet-Ruler, as Teacher and Administrator; and, the Light, Life, Grace and Truth from Heaven. In the next series the revelation is the coming of the Spirit of Christ into man and mankind; the spiritual analysis of the Roman Empire and the world; the failure of human, or Greek wisdom, and the revelation of the Wisdom of the Spirit; and, the result is spiritual victory over spiritual enemies. The attention has now to be turned to the series, Galatians-Colossians, and the subject of enquiry takes this form: Who is this Lord Jesus Christ, Who has been in such a wonderful manner revealed to mankind? (1) As can easily be seen the Epistle to the Galatians deals with this problem, as Ishmael and Isaac, Law and Gospel, Moses and Jesus, Judaism and Christianity. Who is the heir to the spiritual inheritance? Judaism claims it as the first-born; and the reply is this: Thou art the son of a servant under law, ritual, ceremony, and sacrament, dwelling in an earthly temple built by the hands of men; born after the flesh and living the carnal life. The Heir is not Agar, Sinai, Arabia; but the spiritual free Jerusalem. "What saith the Scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwomen, but of the free. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (2) This settles the whole question of inheritance and blessing: it is Christ that is the Heir, and there is no question whatever remaining, worth reasoning about, as to things earthly, carnal, ritual, ceremonies, sacraments or traditions. If the children of the flesh will go on striving about these things then let them depart in peace into the desert, for, assuredly, they are not at home in the Father's House of many Mansions. If they will wear their gaudy Egyptian ornaments, and worship the golden calf; then they must understand that servants who cannot behave themselves must go and hug their chains in their slavery; they are not taught and disciplined, therefore, their claims are absurd; if not fit to serve, how can they be fit to rule; if bondmen, and not enfranchised, then, how can the lawless who will not be subject to law, as freemen, rule and govern in the Father's House and in the Kingdom of Heaven? The position is expressed thus: "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world,

that we should be holy and without blame before Him in Love : having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His Grace wherein He hath made us accepted in the Beloved. In Whom we have redemption through His Blood, the forgiveness of sins, according to the riches of His Grace ; wherein He hath abounded toward us in all wisdom and prudence ; having made known unto us the mystery of His will, according to His good pleasure, which He hath purposed in Himself ; that in the dispensation of the fulness of times He might gather together in One all things in Christ, both which are in Heaven, and which are on earth ; even in Him ; in Whom also we have obtained an inheritance, being predestinated according to the purpose of Him Who worketh all things after the counsel of His Own Will ; that we should be to the praise of His glory who first trusted in Christ." The whole Epistle to the Ephesians is luminous with the thought, that it is Christ Who is the Heir of all things ; His inheritance is the redeemed, set free by Himself to love and serve in His Kingdom. He is regnant in Grace above all powers in the universe, in time and eternity. All that is created is under Him. He is the Head over all in His Body, the Church spiritual ; and He is the All that fills all that exists. (3) This vision of Christ, as the Heir in Grace, is wonderful, and yet it is so reasonable. The watchers on the walls of the City are seen, as in a new attitude ; what they feel they are required to do is to alter the form of their question and to cry out so that the whole world might hear, " Who is this King of Glory ? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates ; even lift them up, ye everlasting doors ; and the King of Glory shall come in. Who is this King of Glory ? The Lord of hosts, He is the King of Glory. Selah." Who will be His companions, as He enters His glorious city in triumph ? Those who have been found in His fellowship, serving Him in the Gospel. Those who have preached Christ ; who have lived Christ ; who are ever with Christ ; who have believed in Him and have suffered for His sake. He is the Ideal ; to Him every knee should bow in submission ; every tongue should confess that Christ is Lord ; and every soul should be in earnest, following Him, in salvation work, in the Spirit of fear and trembling, knowing that although it is true that God worketh in men to will, and to do what is right ; yet it is equally true they are co-workers with God in this very matter. There is the Ideal



Lord and also an ideal way of Life ; the carnal way is that of darkness, complaining and disputing ; the spiritual way is the shining light, and the Word of Life, so that others may see and live, and thus bring about mutual love, joy and rejoicing. (4) Here there is a momentary pause to utter a word of thanks and praise for the light of Faith in the Gospels ; the Hope of Heaven as the earnest of the Spirit ; and the Patience of the Saints, by the indwelling grace of the Spirit. The question here is that of gratitude, thanksgiving and love "unto the Father which hath made us meet to be partakers of the inheritance of the saints in light. Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son, in Whom we have redemption through His Blood, even the forgiveness of sins ? Who is the image of the invisible God, the first-born of every creature ; for by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers ; all things were created by Him, and for Him ; and He is before all things, and by Him all things consist. And He is the Head of the Body, the Church : Who is the beginning, the first-born from the dead ; that in all things He might have the pre-eminence. For it pleased the Father that in Him should all fulness dwell." Who then can be greater than the Lord Jesus Christ ? The Father, as Divine Love. Quite true ; but what all this means is that the Father is the Eternal Reality, the One ; it is the Lord Christ that reveals the Father in Love, as Grace ; He is the Light communicable and the Life Eternal ; the Image of God. This is that mysterious Duality of Being that is not within the range of human reason. To become reasonable the Holy Spirit takes of the communicable, and communicates the Ideal into spiritual percepts and concepts ; and, after this revelation of the Father, what follows is that the Spirit inworks into the souls of men what Christ is ; the Spirit takes Christ, the Ideal, and translates Him into men as new creations of the Spirit. It is after all these revelations in Grace that the subjects of Grace begin to enquire, to reason, to build for eternity, and they are the blessed and happy ones who in all humility and meekness are guided by the Holy Spirit to see Christ, as Saviour, Lord, and King.

Here another break in the development takes place, the questions "What ?" "How ?" and "Who ?" have been asked and responses received. The question form here is "Whom ?" that is, to whom has the Gospel been given ; by whom is it to be

proclaimed ; with whom does this treasure of life and blessing dwell as a sacred charge ? and for whom is it meant ? (1) The Gospel of Salvation is for all men in this world willing to receive it ; and to them it comes by word, in power, in the Spirit, and in assurance. It comes to them, so that they may turn from all forms of idolatry and become servants of the living God ; to teach them to wait patiently for the coming of the Son from Heaven ; the living Jesus Christ, the Saviour, from evil. It comes into a world where evil seems to be regnant ; but this is only seeming, because, there is a day of the Lord yet to come ; and come it surely will, like a thief, when not expected. The day of mercy will end ; a day of judgment will come ; the Lord will be glorified and those who have glorified His Name will not be forgotten at that day. This day of the Lord is not known by men ; between the Revelation and the fulfilment there is the day of apostacy, of iniquity, of mystery : a wicked one will be made manifest, as a son of perdition ; a self-assertor who will sit in God's Temple opposing God ; and this evil power will be destroyed by the Spirit of Truth. What this appears to suggest is that the Light of Truth from Heaven will be so refracted, in an earthly medium, that it will be changed into darkness ; men will be so deluded that they will believe lies ; this is the working of the serpent, Satan, therefore, it will follow, that those so deluded although they may think that they are the saints of God will really be the servants of evil. The Gospel is ever coming even to such men ; it is brought to them by men who have been blasphemers and evil-doers ; it is loved and obeyed by them ; these are the men and women that constitute the true Church of Christ upon the earth. The Church, in this sense, is not a physical body of buildings and priests, of wealth and dignities ; it is the spiritual body that is living in fellowship with Christ, those who prize the treasure committed to their care : who grasp great spiritual truths ; who love the Scriptures and use them wisely so that there may be growth in grace ; the spiritual furnishing within the soul in good works and advancement in the way that leads to perfection. (2) The Gospel comes to men ; it is received by them ; and it so changes them that they tend to become Christ-like in their thoughts, words and works. All this is applicable to individuals ; these are their privileges and their duties, even though they have no connection with any Christian Church. In other words, this is a great truth never to be forgotten ; every Christian is a priest, a person consecrated to the service of Christ

by the indwelling Holy Spirit. There is another truth not to be despised ; but at the same time not to be over-rated : it is that there is a Church of God upon the earth with pastors and elders, an organization and order. (3) As the Epistles to Timothy may be conceived as more personal for members and pastors ; the Epistle to Titus carries with it special instructions for those who are the overseers, the shepherds of the flock of Christ ; they are the men specially set apart for the ministry of the Word ; in a true and real sense they possess authority, to speak, exhort and rebuke the members of their congregations. The treasure of the Gospel is in, for, and with, all such meetings of the followers of Christ ; and every pastor should have experienced the kindness, pity and love of God our Saviour. The special phases of the Gospel never to be forgotten are Regeneration, Salvation, Redemption, Restoration, and Consecration by the renewing power of the Holy Spirit. Like pastor, like people, is an old saying ; but what has to be recognised more fully is that pastors are not carnal priests after the order of Aaron ; they are the faithful stewards over the House of God ; and all such servants are worthy of the double honour of being first a Christian, like all the other members ; and, a pastor, shepherd, teacher and friend, to guide the flock of God. (4) But the Church in this sense does not exist merely for the purpose of edification, mutual protection, help, unity in the body as guided by the Holy Spirit, and thus spiritual. It is like light in the darkness to shine upon the pathway of those who have gone astray so that they might return in safety to their Saviour, the Shepherd of their souls. The Church, as an organisation, has been exalted to the heavens, and even above them, and men have sadly forgotten that where two or three meet in the Lord's Name, He is there, and this meeting is a meeting of the Church of Christ. Too much may be made of the great organisation, or the great congregation ; but the special teaching of the Epistle to Philemon is that it is specially for those, whom the servants of Christ find like lost sheep, in danger ; the lost one has to be brought home again ; and, servant of Christ, master in a house, and runaway slave, are all the children of God, by faith in Christ ; and the Church, where the Lord the Saviour is in the midst, by His Spirit, is in Heaven, in the City of God, even though they are apparently far apart from each other on this earth.

Whereunto has this too brief vision from the walls of the four-square City brought those who have seen the Light and

followed it? It is the same place that Onesimus found at the end of his journey from Rome as the messenger of Paul; it is Home again to the household of Faith; to the faithful Hebrews who have been the conservators of the Sacred Name in all their journeyings and in all its stages. It is a long, long journey from Eber, and Ur of the Chaldees, to the present day; but the way is the way home to the Father, to the Son and to the blessed Spirit of Truth. The journey is a wonderful one; the inheritance has changed its features time after time, but now, it can be seen that angels, prophets and martyrs; Abraham, Moses, Joshua, David, Isaiah, the Blessed Son of God, and Apostles, have all been the servants of God the Father, by the Spirit, guiding the generations to their Home. The witnesses are innumerable; they have all taught that Jesus Christ is the Author of the way, and the Finisher of the great pilgrimage. The witnesses have never said that the way would be found easy; but it is recorded that the Author of the way found joy in it; that He endured the Cross and despised the shameful treatment He received upon the way, and now, He reigns in Heaven, in Divine Power and Glory. Where He is, that is Home, it is where Love dwells; and, in due time all that these things mean will be fully explained, when the pilgrimage is ended and all who have loved Him are safe at Home. (2) Whereunto will the Epistle of James, the servant of God and of the Lord Jesus Christ guide men? His message is one of hope in this sense, it is now saying to men, "Do try to conceive the thought that the Church is Home; it is the Home of rich and poor, of wise and ignorant, of pastors and people; and, the fundamental law, the royal law of the Home, is Love." There is no antagonism, in the Spirit, between Faith and Works; the former is as the light upon the way, and within the soul that receives it; in other words, it is Heaven brought down to earth with this result, Life from Heaven. What can the fruits of the Tree of Life be but good works? But, let there be no mistake here; this is not the tree of moral life in Adam, in unredeemed humanity; it is the tree that has sprung to life out of the Light of Grace in Sacrifice. Faith in its descent from Heaven is as light: faith in the soul quickens into life, and, works are the living organs, the body, the functions in their healthy normal order. Faith, or Light as Truth, remaining alone, is dead; it is Faith quickened by Hope that lives and develops into the perfect man in Christ. This is the fundamental truth in the story of Abraham, and in the experiences of all the children of God who have faith in Christ;

the life becomes conformed to the Ideal Life and they are in harmony. What has to be remembered here is that the child is on the way Home; there is imperfect knowledge, faith and works do not always harmonise in this world, or in the human soul, therefore the necessity of patience and prayer, that is of earnest endeavour to do the Will of Christ as guided by His Spirit. (3) As the prophets and patriarchs discovered that the way of faith ends in life, and the Jews came to know that faith and works are as light and life; in other words, life to be healthy must live in the light; take away the light, and the plant dies; so it is in the realm of Grace; take away faith in God, in Christ, and the result is the loss of what is as vital in the blood; and, let men grasp the conception, the result is carnality, earthliness, death, degradation. The living body of Grace that lives for Sacrifice is rendered useless: it cannot live for others; it has no power to save others; it is a bloodless, useless religion; it is dead even when dying; there is not in it that which can reproduce its kind. The message of James to the children on their way home is far-reaching; it sums up life in these two thoughts; never forget to look up and pray for light and guidance on the way; and, be very, very careful to walk in the light, in the narrow path, keeping the eyes fixed upon the Lord of Life, striving earnestly to walk in His footsteps. The point whereunto Peter points the attention is that of the living Hope, in the Living Christ, the new life in the new way, that leads "to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you who are kept by the power of God through faith unto Salvation ready to be revealed in the last time." The way is the way; it is that of trial and of temptations; it is a purifying way for those who walk therein; it may so purify the life that the Face of the Invisible may be realised and loved; and in that love the way may become that of joy and rejoicing, a life full of unspeakable glory. The Home of Love and Purity is there, and there is a way to it, therefore, the need of the pilgrim spirit, the girt loins, the sober mind, the patience and perseverance, and the hope of seeing the full revelation of the Grace that is in Jesus Christ. What the Apostle sees from his vantage ground on the way is that there are those, named scoffers, who are walking in the darkness, following their own lusts; and, what they say is, "Where is the promise of His coming; for since the fathers fell asleep, all things continue as they were from the beginning of the Creation." Such men, it is suggested,

do not see, neither do they understand the teachings of nature, or the way of development in spiritual truth. If a flood came and they saw it with their eyes they would say it was a natural event; they would never suppose that the sign had a spiritual meaning and that it pointed to a flood of sin and wickedness, of judgment upon evil, and of grace and mercy to those who were saved. If told that the figure of baptism by water is that of the purifying of the bodies of things and of men, they might sneer at the conception, or say, it was a fanciful analogy. If told that a more serious baptism, as by fire, would be required to purify the earth so that it might be made a spiritual home for spiritual people, they would say that such a baptism was physically impossible. If then these foolish, earthly, carnal children will not study nature, or the law of development, who can help them? If they are so wise in their own conceits, who can teach them? If they will not believe in the Grace, Mercy, Pity, Patience and Love of God in Christ, and will not repent and turn from their evil ways, then, it may be true that the thief will come in the darkness and take away their treasures; the fire will destroy, and dissolve all their great works; and, what will be serious indeed, they will perish, and they will not see the fulfilment of the Promises of God, and the coming of the "new heavens, and a new earth, wherein dwelleth righteousness." (4) The Epistle to the Hebrews reveals to men the way of Faith and it brings them to Mount Sion, the City of God, the angels, and the heavenly Church. The Epistle of James brings the devout thinker into the Church, as the Home of the faithful, who follow Christ, doing His will on earth. The Epistles of Peter realise that the Church on earth, as earthly, is not the true Church of Christ, thus the continuance of the pilgrimage to find the Inheritance that is not defiled by sin; it has to be sought for by the way of Faith through flood and fire; and, it is after the purging by fire that the spiritual and the heavenly home will be seen. The stage of thought whereunto the Epistles of John leads the devout student is surprisingly true and beautiful. What he seems to be saying amounts to this: "I have been in the City; I have had visions most wonderful from its walls; I have been privileged to enter the Palace and sit at the King's table; I have dared to lay my head upon His Heart and I have felt its deep throbs of love. I have loved patriarchs and prophets; I have studied with James; and Peter has been my friend and companion; but what has seemed to me very strange, I have never been able

to get them to understand that the divine Inheritance is the Divine Love ; that the Church is the Home of Love ; that the City is the City of Love ; and that all they require to be, and to do, to realise the universe of Love, is so simple as this, it is to have the Heaven of Light, Life, Grace and Love within the soul. The prophets would seek for it in a land of Promise ; James would maintain that it was to be found in the City and Kingdom of David ; Peter would always talk about the Church ; and, what could I do but tell them that they were far more anxious about the way to the Land of Love, than to the personal realisation of the City of Love within their own souls. It is the Life of gracious Love that is all important ; and yet it is so simple, it is summed up in one word—Grace. The wonderful beauty of the way is that it is Light ; because, as men can easily see, if there is no light, then all is darkness ; then there is no way and no truth. But the way of light is a living way ; which simply means that only the living can see the light and the way. It is by walking in the light that there is spiritual fellowship ; but the children are all children of the light, and of love, not of darkness and of hatred. Heaven is Light and Love ; the way is Light and Love ; the children walk in Light and Love ; therefore it is plain, they are walking in Heaven upon the earth. It is all so simple and so beautiful ; God is Love ; Heaven is Love, that is Christ ; the sunshine is Love, that is the Spirit ; the Spirit is in me and I love. The Spirit as Love is Light manifesting Christ and Heaven ; and Christ is the Sun of Light and Love, the Image of Divine Love. This is how Love unifies, God is Love ; Christ is the Image, the Sun of Love ; the Spirit is radiating Love ; all who live in Love live in God and the God of Love dwells in them. This is the divine message to men from the Heart of Love ; it is not something new ; it has been known from the beginning ; it lives in every true man's heart ; it is a living flame in the heart of a true mother ; it is the sacred fire upon the hearth, and the light in every home of Love." God help us ; what foolish creatures we are ; we do not know Heaven when we see it ; we cannot hear the angels when they speak to us ; we lose the way of light and go into the darkness, and then we complain because there is no light and love in the world. Grace is Light and Love ; to live in Grace is to live in Heaven, because Heaven is Love.

Before leaving this subject of the order of development found in the Bible as seen from the walls of the City that is four-square,

it may prove interesting, and useful, to glance briefly at this four-square order as it may be discerned in the Bible. In what sense the methods of Christ, and of the Spirit, are ever being repeated, as recurrent and concurrent, have been suggested. It might be suggested that every development according to the method of the Spirit is four-square; and that the method of Christ is that of a square within a square; an external square as in poorness of spirit, mourning, meekness, and heavenly desire, is formed, and then there is another square, as in the blessings of Mercy, Purity, Peace and Patience under persecution. The squares now to be suggested are more like the stages of Revelation; they are the glorious way of ascent to the Throne in the Heavens.

What has to be noticed is that there is a way of descent from the Heavens as well as ascent to the Heavens; or, to alter the figure, it is like the ladder of light seen by Jacob at Bethel: God is at the top over all, and the angels are there ascending and descending upon the Son of Man. (1) The first square, as already suggested, will be found in the Creation story in the first day; it is conceived as God; as an earth as yet without form; as the Spirit; and as light and darkness. (2) This square extends and becomes Creation first day; Heaven the second day; the Spirit and the work of the Spirit in order, third day; the firmament, sun, moon and stars, signs, seasons, and ruling, the fourth day. (3) With recurrence to the third day, there is in order: the Spirit as operative; the Spirit as universal; the Spirit and the intellectual or rational; and the Spirit of God in man. (4) The four-square City here is named Rest; it is the Land of Love where God dwells; and it sums up the story of Creation. 1, In the generations the first square is the heavens and earth; Adam; Noah; and Noah and his sons. 2, By recurrence, Noah; the sons of Noah; Shem and Terah. 3, Shem, Terah, Abraham and Isaac. 4, It is in Abraham that there is a definite result, a new creation of Grace by Faith. In the generations of Faith, the forms are Ishmael, Isaac, Jacob and Joseph; or these can be formed into two squares by adding Joseph and Judah, and, Joseph as in humiliation and in exaltation as ruler over Egypt. Again there is Rest, as in Joseph, and this is the end of the germinal concepts in Genesis. The four Books of Moses form a solid square. Joshua, Samuel, David and Solomon form the spiritual square; and, the Rest of God is found in the temple as built by Solomon in Jerusalem. What may be noticed here is that after the Creation square, a great square is formed



of Genesis as physical; and as psychical; the Books of Moses as intellectual, and Joshua, Samuel, David and Solomon, as in a sense moral and spiritual in Grace. This ends the dispensations of patriarchs and of Israel; and it has to be remembered that the extension of revelation from the psychical in Genesis to the higher conditions in Israel continue to be psychical revelations; they are not in their order purely intellectual, moral or, the Kingdom of Grace; they are the fore-shadowing or prophetic psychical revelations of that which was still to come.

The student that has become familiar with the order of development can repeat the forms of the four-square City in the Books I Chronicles to Song of Solomon; there may be the two squares in succession, or more, by the way of recurrence; but the end is the song of Love and Rest. What the heavens and earth as generations are in the first series, that I Chronicles to the Song are in the second; they stand apart as the germ seeds out of which subsequent developments arise. They are to be numbered and included with the following generations; thus after putting the series of Prophets in their squares, and the four Gospels as a square, fulfilling all the past, then the result is a square of squares in which great germs of thought are all fulfilled in the Gospels. Again, a new movement in development takes place; the four-square of the Gospels are followed by four four-square divisions from Acts to John's Epistles. There are other ways in which this subject can be studied as in Jacob's sons, and, in the Kingdom of Israel; here it is only necessary to add that the psychical generations in Genesis, Ishmael, Isaac, Esau, Jacob, and in Judah and Joseph, are found in history. Mosaism and the desert as fulfilling Ishmael; Joshua to Solomon as fulfilling the generations of Isaac; Books I Chronicles to the Song as fulfilling the highest ideals in Esau; and, the Prophets and the Gospels as fulfilling the generations of Jacob which are to be found in Joseph, Judah, and Joseph in Egypt.

It is not necessary to make further comments upon the method of Christ, as eightfold, but a word of two may be added, as bearing upon the method of the Spirit of Christ. What is taken for granted, as stated in many forms; and proved over and over again, is, that man is a fallen, sinful creature: that mankind as a whole is in the same unhappy condition; and, the inevitable result of this perverted state is like unto dia-magnetism and a polarity of being that is not in harmony with the heavens. This conception holds for man and for mankind. The question that

is raised in the Bible, and worked out following the law of development, is the means used for Regeneration, Salvation, Redemption and Restoration. In the germs of generations these are revealed in the Book of Genesis. In forms, and as psychical conceptions, there is the fuller revelation of the same ideals in Israel. What can be seen in these is that Regeneration and Salvation are possible facts; it is Redemption from the powers of the world, the flesh, and the devil; that is the crucial problem. This is the burden of the Books of the Bible from I Chronicles to the Four Gospels, revealing the Man Jesus Christ, the Saviour and Lord of Grace. It is through Him alone that there is Redemption from evil and the forgiveness of sins. What follows, in due order, is Restoration, and this is the great theme of Acts and the Epistles, to the vision of the Holy City. Regeneration may come through visible signs; Salvation may come through divine psychical conceptions; but there is no Redemption in the mass; it is the man that must fight against world, flesh and devil, and conquer, as Christ did, in the flesh, by the Spirit. What follows clearly is that the way of Redemption is open and free and whosoever will may walk therein; but this means walking in Christ's footsteps in His own way of Living Truth. But, here it is necessary to pause and remember that this Way is not, so to speak, originated by Jesus, the Saviour, it is the divine, eternal Way of Law, as related to God the Father; and this Jesus Christ made plain to men by telling them that He did not come to do His own Will, but the Will of the Father Who had sent Him into this world for its Redemption. The way of Redemption must be entered upon consciously; that is to say, every man, as a man, apart from all other men, enters by the Door into the Fold of Christ. This stage of development is known widely as Conversion, which if rightly explained means the turning out of every self-asserting way; and, consciously, honestly trying to walk in Christ's way, by conforming in thought, word and deed to the Truth as it is in Christ. This is why in the Restoration, as sign, from Babylon under Ezra, there is such care taken as to individual names; it does not mean that the Israel of the Captivity is lost; they may be, as by signs, regenerate and saved; but as conscious individual men they have not chosen deliberately and with full purpose of heart, to walk in God's way, enter God's land, and live in God's Temple and God's City. Restoration is the sign for the great final Restoration in, and by, Christ; and, who knows how near this great event may be for men in the history of the

world? What may be remembered here as important is that the world, the flesh, and the devil, are not empty words to individual men, or to mankind. The Man did His duty in His day of travail, and won the victory. What has now to be remembered is that the world is worldly; that the flesh is fleshly; and that go where men will in families, societies, States and Churches, the devil is at work carrying on his devilry in devilish thoughts, words and deeds. It may be that there are men who will maintain that the world, flesh and devil are not so wicked as they are said to be; if men think soberly and truly about this matter, it is greatly to be feared, that, the rule, as related to mankind, is, that the subtle devil is regnant everywhere, and that the flesh and the world are his servants. This statement as to mankind does not exclude the other conception equally true, that there is conflict in the world between light and darkness, good and evil, grace and sin; it is the plain assertion that the way is not ended, and the victory of grace is not yet.

Such conceptions as these deal with the man, and with humanity; they indicate in what way development has taken place; and, it may be that they bring into a clearer light the great questions of Redemption and Restoration for mankind. In this great field Christ alone is Captain; and it is for His followers to be awake, alert, ready, for at any hour the order may arrive to put on the heavenly armour, not to be taken off again until the great battle of Armageddon has been fought and the battle won. There is, however, another way of looking at this matter from the individual standpoint, as related to the Spirit of Christ worthy of study. The basal fact in the life of a man is that in conception, in birth, and in infancy, the condition is that of darkness, of dia-magnetism. In the very nature of things the darkness is the want of heavenly light; it is perverted, refracted light of truth, or sin. If there were no external, heavenly power causing changes the darkness would be eternal darkness. God said, "Let there be Light," the Light was made manifest and it penetrated the darkness. Here the order of thought changes from the physical form to the spiritual truth; that light is Faith, or Grace as Love. What Faith finds in that dark body is that which responds to Light; Spirit responds to Spirit, and there is Light and Life; this is equivalent to Regeneration. There is a new spirit in an earthly body; that spirit can see the way of Light and Life. The Adamic earthly nature continues to live; there is a flood, a great change, and Salvation takes place. What

this means is that a new living Mind has come into existence within the man ; he is said to be saved and there is the light within that expels the darkness. Hope is born, and the Promises of God are received, conceived and cherished. The world and flesh war against the mind, and, they may gain the victory ; but, the Redeemer comes with His mighty power, with light from Heaven, and the slave is set free, redeemed to freedom, liberty, love and law. Here the devil comes in with subtle power and hellish ingenuity, and what men have found, time after time, in their painful experiences, is, that neither Shekinah of light in the desert, nor the divine fire in the temple, will save the soul from sin, when the devil is at home in the soul and fully entrenched in wily ways that pass the cunning of men. This is where the Invisible, the Divine Spirit, intervenes in a special sense ; the conflict is between Spirit and devil, and it is the patience required by the Spirit to sustain Faith and Hope that is the divine mystery of the Spirit. The conflict is terrible ; men have tried to express their thoughts on this subject in many ways ; but at last the day comes, the devil is cast down, trampled under foot ; and the Spirit is triumphant, Christ is glorified, the Heaven of Love is made manifest and this is the Restoration of a human soul.

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## CHAPTER IV.

ANCESTOR-WORSHIP, ANIMISM, SHAMANISM,  
MAGIC, ETC.

*“The Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.”*

Standing upon the City walls and gazing intently backward upon the Way of Gracious Life, this is something like the vision seen: the good land of the Holy Scriptures; the Way in Christ Jesus; the inspiring, guiding, Holy Spirit; and the works of the Spirit as doctrine, teaching, reproof, correction and righteous instruction. What has to be realised here is that the Holy Land may be shrouded in darkness; men may be walking in it, and yet have no consciousness of the fact. It is Christ that is the Way; the Light to reveal the Way; the Light in the Way; and apart from the Light from Heaven there is no light for sinful men. The Light is the Cause producing life. There is inspiration, the Living Spirit gives life; and life, from germ to perfection, is all under the guidance of the Holy Spirit. To alter the figure the Holy Scriptures are Grace and Sacrifice; that is, God the Father, in all realms of truth, righteousness and grace known to men; what they will see of these depends on Christ; what they will perceive, receive and conceive, is by the inspiration of the Holy Spirit; what they will become depends entirely upon being spiritually taught; led to prove the teaching; being humble and meek enough to take correction in the right spirit; and, in walking in the right way uprightly. The way of life, and walking in the light, is the familiar figure used in the spiritual world. What is very familiar in every-day life is used to teach the highest truths in the spiritual world and they are in perfect harmony. What may be remembered here with advantage is that the intellectual way in fallen mankind is that of darkness,

and the moral life is that of disease and death ; therefore, it is little wonder that men have been found wandering in the darkness all through the ages ; crossing and recrossing continually the path of light and life and never getting into the path of true alignment in which the light becomes radiant. It is a very strange thought that men have had the atmosphere of Heaven around them ; they have seen the stars in the night ; but in the intellectual and moral realms of mankind there have been no visible Sun of Righteousness, and no Light of Life. What is being made plain is that the intellectual and moral world of mankind, the land wherein men delight to walk, is chaos and confusion ; it is the land of darkness and of death, therefore it is utterly useless for men to think that they are going to enlighten, or rebuild, this world and this city. They are like Babylon, Nineveh and Palmyra ; they are in the desert, and they are dead. This is history ; what men have been witnessing, and they did not know it, was a great resurrection to the spiritual Life of Grace, by the way of Sacrifice ; and it has been the intellectual and moral world in humanity that has been the battle-ground of good and evil, of the moral Adam, fallen man and the gracious Son of God in Grace from Heaven. What the Holy Scriptures are saying to men may be expressed in this form : the new Heavens are in the midst of men, and men are actually in them upon the earth ; they will, if they are wise, turn their backs upon the fallen moral world in which they have tried to live ; they will face the east and look upon the Sun of Grace in Truth and Righteousness arising in His glory ; and it is Christ, the Son of God, Who will flood the world of grace with light, life and blessing. Christ is the Light, by His method of truth in all realms of truth ; and the Spirit of Christ is the Life in humanity, bringing about restoration to the world of gracious light by Faith, Hope, Patience and Love. The position here is very strange, perhaps not easily seen, but it amounts to this : there is absolutely no human authority upon the earth, in Church or State ; in prophets or politicians ; not even in the Bible as a book ; they are all useful as particular thoughts ; as rays of light upon the spectrum ; but, to become light they must be re-refracted, and there is only one Prism in the universe that can be found that will transfigure the solar spectrum into divine light, and that is the Lord Jesus Christ, the Son of God. He is the Way ; and, how strange the symbol : it is by eight paths lying side by side, in their divine order, that He is transfigured by light and becoming glorious in radiance.

Here there is no question about authority ; those privileged to stand in the light, in this Way, see His glory. He is the Light of the universe, and apart from Him there is no light of truth. Those who see Light in this light have done with carnal arguments : they can only say, " Come, stand where we are standing ; see what we see, and you will understand the transfiguration that has taken place. This is the Holy Mount ; and here law and ritual, prophecy and reform, grace in its stages of development, are all as one family ; there is an end to tabernacles, and to semi-conscious utterances, and the Voice from Heaven has been heard saying, " This is My beloved Son. Hear Him." The result here is the conception that all particular rays of the light of truth are being changed ; they are becoming radiant with light ; the Son is transfigured, He is radiant Light ; the Spirit of Truth, as Light, is revealing the Light that is in Christ ; and the work of the Spirit is that of creating in the souls of men the atmosphere of light. The light within responds to the Divine Light, and thus there is light from the City walls on earth to the City in the heavens. This may be expressed under the following figures : (1) There is a King and Kingdom of Grace Eternal in the heavens. (2) There is the realm of earth lying in darkness and death, and the High Priest has come to bring light and life to fallen men. (3) The King has come in spiritual power as High Priest, Prophet and Ruler, in truth and righteousness by His Spirit. (4) Grace is regnant in Light and immortal Life. The moral man, the earthly first-born is dead ; the darkness is dispelled, and the Man, the Lord of Grace, the True, the Good, the Righteous, lives, and all the redeemed live in Him.

The advance may now be attempted for considering, as briefly as possible, some of the forms of religion that have existed, and still exist in the world. What may be realised is that there is an ideal and it is becoming possible for men to realise the vision that is dawning upon them ; there is a standard ; there is a divine revelation ; there is a Supreme Authority, and what these mean will require the careful study of all the devout students of the Works and the Word of God.

When making remarks about religions, the objects in view are not to compare one religion with another ; not to prejudge and condemn ; it is to discover the facts of history as far as they can be traced in each religion, the origins, the forms of revelations and development. The facts to be stated are the thoughts of competent men who have given such matters their careful con-

sideration ; these are now within the reach of students, and thus the historical statements will be such as are generally accepted. The order of the study is another matter ; this will require the careful consideration of those who are competent to follow in this way. To a large extent it will be that of germs, and of generations, in their development, with the eyes continually turned to the Bible as the source of divine and human knowledge. This means that the revelation of Creation is a fundamental thought ; it reveals man as the created image of God. It will be seen that nearly all religions, under varied forms, repeat that Revelation. There may be nations or peoples sunk so low that they have become unconscious to this truth ; others are semi-conscious ; and there are some men conscious that this is a great truth.

When entering upon this study the devout thinker will do well to remember that the historic period is not so far back as some men suggest. As related to the Jewish nation, history may be said to begin with Abraham ; this is as the dawn of a new day ; it is dark and cloudy during the sojourn of Israel in Egypt ; the day arrives with the Exodus and Mosaism ; and, there is progressive history in the commonwealth and the kingdom. If men are inclined to say that from Abraham to Solomon the light is that of the moon rather than that of the sun ; this may be granted to them, in this sense, that this part of history is psychical, at a high stage of development ; it is not direct, conscious, intellectual history. What thinkers will find is that reliable history begins, in East and West, about 600 B.C., that is to say there is a general awakening at this time ; mankind is becoming intellectual, critical and moral. This is the time when Lao-tse, Confucius, the Buddha, and Zoroaster arise in the East : this also is the day when the Greek philosophers and Roman law-givers begin to strive after the light of truth and the laws of life ; and, this is the era of the great prophets of Israel, and their visions of the King and His Kingdom. What this means is not that men were irrational ; or, that they were ever devoid of natural and psychical visions of truth ; if they had been so they would not have been men, and the problem of development would not have become a subject of study. If the problem is stated in this way what is meant may be understood. This is the stage of *natural* development, in Grace, at the intellectual and moral stage, where the awful crisis of history comes in judgment upon Israel and upon the nations ; but it is also about this



time that the germs of the spiritual development are being made manifest in the Restored Israel. The Fall of Israel ; the darkness and death of that nation coincide with, or precede, the resurrection to the new spiritual life. There is no inconsistency in these thoughts ; Greece and Rome go forward to fulfil the intellectual and moral development of the natural in the history of the world ; the Jews, by the Restoration, by Judaism, by prophets, by Christ, and by the age of the Spirit, advance for the revelation of the Spiritual Kingdom of Grace in Jesus Christ. This is the divine order of development ; first the natural and then the spiritual ; and, as men can now see, the natural is necessary to supply forms, and psychical thoughts, for the spiritual world.

It is not necessary here to enter into details about the generations of the heavens and the earth. What they teach has been suggested ; they are prophetic generations, and it is in this light they require to be studied. The literal story is not to be rudely rejected ; but the time has now come when there is transfiguration of thought ; and the spiritual is clothing the earthly forms with radiant light. It might be well to explain here that students of languages have thrown much light upon the origin and history of nations ; they have traced words back to their roots ; they have discovered undreamt-of family relations ; and, it is by this means, they declare, that certain languages are Shemitic ; others are Japhetic ; others are Hamitic ; and there are nondescript languages, which are said to be Turanian. The evidences they give may be said to be satisfactory, in this sense, the facts fall into harmony with history ; they bring in new light where the darkness reigned ; and it is well to recognise, with thanks, the very valuable services of all such students.

The special point to notice here is that the generations of the heavens and the earth are about man, as being regenerated ; the garden, the river, the trees, the serpent, the fall, the punishment, the flaming swords, Adam and Eve, Cain and Abel, murder and sacrifice, outlawry and vengeance ; the vagabond wanderers and their descendants ; and, Seth and Enos. These are the germ names and thoughts ; they are all about a family of sinful men and women ; it is the family that is at the centre of the story ; and what requires to be remembered is that this family has a wonderful origin and lineage ; though sinful and under the doom of Heaven, they are of divine descent ; it is God that is their Father ; from Him they have been derived ; and He is the source of their life. It is not necessary to stumble over these

fundamental truths ; they are conceptions which science and divine wisdom are making more and more clear as the years pass by. If then the question as to the origin of the religion of Grace has to be traced to its source, it may be safely assumed that the family circle is the place where the germs will be found ; and, it may even be that, following the law of development, what is found in the germs will be made manifest in the family, and in the fruits of life.

The thought has been suggested that the Turanian races are scattered widely over the face of the earth ; they are many peoples and nations ; there may be eight of them at different stages of development ; but, it may not be out of place to suggest the thought, that the great Chinese family appears to fulfil the conditions required, as representing this branch of the human family. If the question is asked, whence this race of mankind ? Students have history before them and they must do their best to trace their origin and development. It has to be granted that there is not a clear ray of light shining along this path ; it may be fairly traceable back to about 600 B.C., but, before that time, there are stories, traditions, myths ; and these must be taken for what they are worth. As a theory to begin with it may be admitted that the part of the world where the human race originated was on the tableland beyond the Euphrates in Persia, Media, Bactria in the region behind the Himalayan mountains. This is conceived as the great centre from which there was dispersion in every direction to the ends of the earth. As related to the Turanian race ; they are the primitive possessors of many lands ; they have wandered far ; they try to keep themselves apart from later races ; they are conquered by them and are lost ; or they remain in a lower state of civilisation ; they are the degraded races, unable to receive education ; and, in the lower undeveloped races, not rising above families and tribes : with little social life and no organised state or religion.

If the question is put to such races as to when they took possession of the countries they inhabit, they cannot give a satisfactory answer ; they have lived in their lands for ages ; their fathers have left no record of their wanderings ; the traditions they possess are of little or no value ; they are like children in their homes and families ; they have been born into them ; of what was of old they are unconscious ; of what they have heard they are only semi-conscious ; it is the present they know, and that, to many, is all they wish to know. The Chinese may be

conceived as among the most highly developed of the families of the Turanians ; they have traditions that go far back into the dim past, and it has been said that Fuh-He, the first of the five Emperors of China, was the first to teach the people, by eight combinations of four strokes, the changes that take place in Nature ; and invented letters by drawing two linear tables called Ho-too and Le-shoo ; by knotted cords on a string ; and by foot-prints of birds on the sand. He may have been Adam, or one of the direct descendants of Cain, or of Seth. The room for speculation is wide enough ; the traditions from Fuh-He to Lao-tse and Confucious, are many ; what may be accepted as truth is that these Wise Men bring to an end the centuries that are pre-historic ; they stand up in the history of China as the men who awakened China ; called upon the people to arouse themselves ; to consider the past, the present, and the future ; to seek to know the truth and to conform to the rites, laws, ceremonies and traditions inherited from the past and obligatory upon all reasonable and responsible men. When these prophets had received their messages and uttered them, then China moved forward in a pathway of definable light ; and, strange to say, the light that came to them has been the light possessed by China through all the centuries since that time.

The thought that will arise here is that there is no reliable history to be found of this ancient people ; but, the student will be inclined to say this is not so very strange ; there is no perfect knowledge of the beginning of the Cosmos ; there is no definite knowledge of the origin of mankind ; and there is no man that knows the order of his own becoming. There is, it is believed, a First Cause, God, the Creator ; the order of becoming is by the way of the unconscious ; by the semi-conscious psychical order ; by the conscious enquiry into the intellectual and moral order. There is the failure to know, understand and conform to the order that exists ; and, it is Christ by His Living Way, that is now leading men to see, believe, know and understand what all these things mean. The study of the question " When ? " is evidently that of Revelation ; the Revelation is being embodied in history ; it can only be understood by the law of development ; in other words, the Revelation will require to be, at least, in a large measure fulfilled before the purpose, the means, and the end will be understood. This is a familiar truth in human affairs. The lesson here may come home to men in this way, Could a more definite proof be given to men that they are the children of God,

in His image, seeing that this is distinctive in man; and the higher the development attained the more wonderful his achievements?

The question "Why?" follows "When?" in natural succession. When men see certain effects, if intelligent and thoughtful, they ask, "Why?" The meaning here is that the spirit of man has perception through the avenues of the special senses, and that what follows is reception and conception of thoughts. History is the record of answers men have received to the question, "Why?" These answers may be correct or incorrect, not so much as related to the senses, but to the conceptions that are formed in the mind. Why do men see, perceive? They do so because there is light; because they have eyes; because they are spirit in the ultimate analysis of their being. But, if men are sinful, absolute wrecks, and chaotic, dia-magnetic and spiritually depolarised, then, is it not out of place to think upon them as seeing and thinking? Not in the least, the assertion is not that they see clearly and reasonably; it is that they see, and that it is natural for them to see. It is not conceived that the spirit vision is that of the innocent pure spirit of the unfallen child; the indefinable spirit is there, and there is the beginning of the development of the spiritual. What has to be remembered is that there is in a sense, a double life in the mind; there is the natural that is Adamic in its order, and there is the beginning of a new order that will become spiritual. The physical is the natural; the psychical may be subject to the physical; if this takes place then there is reversion and the spiritual is not built up in harmony with the divine order; if there is harmony with the spiritual, then the spiritual mind will follow the order of development. What this means is that there is a definite physical order in nature; that there is a definite psychical order in harmony with the physical; and, that there is a psychical life, which is a spiritual body, in harmony with, yet superior to, the physical. This is a complex problem requiring careful study; this is the stage of enquiry of the present day, in a special sense, and yet it seems the problem was not unknown to the acute thinkers of past ages. There is this difference: the psychical enquirer asking Why? is largely occupied with what is external, what belongs to the visible world; the scientific or the rational enquirer when asking Why? is trying to understand, relate, and correlate, thoughts in their order. The psychical thinker it seems clear, must, for the purpose of gaining knowledge, be

ever asking Why? This is noticeable in little children; and perhaps the careful study of the development of the mind of a child would be the best means of studying the mind of a nation. As with a child there must be recognised the innumerable impressions, ideas and thoughts of infancy, so with a nation there would be the stage of infancy that precedes that of childhood.

Passing from this very abstract question, what has to be noticed here is that the development is gradual; it is like the infant and the child in the family, the grown man in Society and the responsible person in a State. The centre of religious life is the family circle; and it is this thought that lies at the root of family life and of the Chinese Empire. The nation is as one family; the emperor is the head of the family, and all the individuals in the nation are members of the Chinese family. Why is this? It is the natural explanation; there is the Heaven-Father, the Source of all Life; the Eternal Spirit; all natural phenomena are conceived as spirits possessing spiritual power, everything is possessed by a spirit, and thus nature is governed by the spirits which have to be feared, consulted, and obeyed. Why have they taken up such conceptions? The answer may be that the history of all such superstitions can be traced back to Shamanism, to spiritualism, to geomancy, to astrology, to spirits and demons. Even in this world of thought where the man lives the earthly life there is this world of good and evil; there is pain and sorrow, poverty and wealth, trouble and rest, war and peace, violence and kindness, disorder and order, light and darkness, life and death. The imagination requires to be cultivated to see an empire like China; to think upon them as one family, one society, one state, and all following one religion; the worship of one Heaven-Father, Whose Son is upon the earth, and is the High Priest and Ruler over all the people. But all this is pre-historic; it is known through ancient customs and traditions. The explanation is that filial piety is of supreme importance; the father of a family is to be revered and obeyed; all fathers and elders are to be honoured; all rulers are to be worshipped; and the emperor, as the son of Heaven, is to be adored as the image of Heaven, as divinely appointed, as priest of the nation and head of the State. It is not to be conceived that the emperor is absolute, in the worst sense; he is subject to customs, traditions, laws, to the council of wise men. If evil comes upon the nation it is the emperor that is to blame; signs of evil indicate that the ruler, the priest is the wrong man, that

he has forfeited the favour of Heaven ; that he has been numbered, weighed and found wanting in the qualities that constitute the son of Heaven ; thus he may be deposed from his position and another priest and ruler found. All this may seem simple, child-like, and, perhaps, children might apprehend all these things more easily than experienced men of the world. This kind of atmosphere might be found in any race at the same stage of development. There is something wrong somewhere that requires to be explained ; the wise men cannot do so ; the rulers will not rule righteously ; the priests do not bring blessings, and the people are unhappy, miserable, poor, restless, discontented. There is the longing for rest ; the wish that peace might come and bring plenty and prosperity. Why all this misery ? Why are the people unhappy and discontented ? Why do the wise men study questions that do not profit ? Why are rulers autocratic and cruel ? Why is Heaven so far away that even priests can get no answers to their prayers ? Why do the people imagine vain things ? Why do men revolt against their rulers and choose death rather than life ? Is it really conceivable that in the twentieth century of Christianity, if wise men lay their ears upon the hearts of suffering nations and down-trodden peoples that they may hear the same strange sounds to-day ? Why do priests talk about Heaven when they do not know where it is, or the way thither ? Is there a Heaven to go to ? Is there a way that men can travel ? Why talk about Heaven when men, women and children find themselves in a hell of restlessness and discontent ? Why do such thoughts trouble men, and why are they foolish enough to pay any attention to them ? Why, indeed ? Is this the divine discontent that cannot find rest in what is earthly ? Is it the work of the Spirit of God making men unhappy because they have lost Heaven ; lost the way to Heaven ; and can never find rest or peace until they find the way and discover that Heaven is not beyond the stars only, but within the soul of every man that walks on the heavenly way ? Is it not so that rest, peace, blessing, Heaven, can only be found by the life that conforms to what is heavenly ? The fallen man is the restless, discontented, unhappy, morose, hateful, murderous man, living in the darkness that is a spiritual hell, in a way that leads to the lowest hell, yet that man is in the image of God in a true and real sense ; his whole constitution is divinely wise ; his powers are glorious beyond human conception ; and, if he would only live in love and conform to the divine laws of the universe he would be in

Heaven and Heaven would be in him. The thought here is very important; what it actually means is that the natural man as produced by Nature, that is by the Spirit of God, is a divine cosmos, a living constitution. This cosmos is placed in the possession of man as intellectual and moral, to be ruled and governed in harmony with divine law; the man is lord over the cosmos with divine powers and with authority to rule in wisdom, goodness and love; and, for an apple, a mess of pottage, a thing of beauty, something that will give pleasure, the man becomes subject to the senses, to the carnal, and the result is chaos. What men will not see, cannot understand, is that the chaos is intellectual and moral. It is the moral man that requires to be divinely polarised to harmonise with the Will of God, as Law; and it is the dia-magnetism in intellectual reasoning, in the order of relations that requires to be put right. This is the loss of Heaven; this is why there is no rest or peace in this earthly life; this is why men have lost their way; and this is why Christ alone can bring Heaven down to earth and into a human soul; and, it is why the Holy Spirit of Christ alone can reveal the way of Regeneration, Salvation, Redemption, and Restoration that leads to the Heavenly State.

It is not difficult to understand that something like this really lies at the root of all the restlessness and the unhappiness of humanity. The skins of men may be black, yellow, or white; but if men go deep enough, they will find that the blood, that is the life in all its forms, is one in kind. There is the same misery in London, Moscow and Peking among the godless, and among those who have many gods. It is good to be able to ask why such conditions exist, and it is for wise men to think over, ponder upon, what may be found helpful in bringing about happier conditions. What is suggested here for the students of such problems is that for a short time, in the spirit, they try to sit down at the feet of Lao-tse, the old venerable philosopher who was born in China about 604 B.C. There are reasons why it is better to visit this good old man in preference to the more highly exalted Confucius, for he has good lessons to teach those prepared to listen to his words. What has been written about this sage is full of interest; he is represented as a very old man; he lived to a good old age; he was known as the "Old Boy"; it is suggested that he was born old, as a grey-haired child; and thus he came into the world as if he had a mission for the old, which they would do well to consider. What might be suggested

here for consideration is that Lao-tse appears upon the scene at the end of an age. For many generations men had been asking Why? about this life and its unhappy conditions; all their enquiries converge into his life; and thus it may be conceived that he was the man who began to ask what all the enquiry was about; and, what men required to be, think, say, and do, so that an answer might be found? This good man is represented as humble, simple, meek, gentle, and full of self-abnegation; he was a teachable child in spirit; he could not endure those who exalted themselves; he was not appreciated by those who lived in the same city; and, it is said, that it was when leaving the city, to wander away into the world, that he was asked by a friend to write a book before he went away; he did so; it was a book with about 5,000 signs which is known as the Tao Teh King; or, the Book about the Way. The good old man having written his book, he left the city, wandered away, and it is not known where he died. This old seer is the kind of man that does not die; his spirit lives on through the ages, and those who possess a kindred spirit do not believe that he is dead; they are his disciples; they talk with him by the way, and it would not astonish them if at any moment they saw his kindly face and heard his voice. Indeed, though men will not believe it, Lao-tse has reached the Far West; and it will be very strange if he does not find many warmer friends in Great Britain and in other countries at the present time than in his native city and among his own people. What all this means is that Lao-tse was a beautiful idealist; he was a man with a heart as well as a powerful brain. What he was is of more importance than what he did; and the thought suggested here is that he was, in a true sense, the heart and mind of China, at that stage of development, when a great psychical mind was required to perceive, receive, and conceive the past history of his people. Before his time, the question Why? it has been suggested, represents the attitude of the minds of men; he asks, What is wrong; and what can men be, think, say, and do, to bring about a better condition of affairs?

It is said that he cultivated the Tao and Virtue. What the Tao means exactly scholars are unable to state in one word; it is said to mean Way, Reason, Word, Logos and Nature. It is the Way as a method of thought and life; it is the Way and the Way-goer; it is the Eternal Road. For example, it is conceived as physical phenomena, as conceived by evolution; it



comes without any word ; it grows ; it is natural. The way of Nature in the physical world, and of Spirit and Mind in the psychical world, embodies his conception ; that is to say they operate and co-operate so gently, peacefully and unconsciously that no one suspects that there is such divine wisdom and almighty power behind the processes. If this is something like his fundamental thought, he goes on to apply this to man, society, the State, and to government. There ought not to be striving among men for the highest places ; there should be no outcry in the streets of the city because there is poverty or trouble ; men should be virtuous, humble, meek, gentle, compassionate, in honour preferring others, doing the duties of life pleasantly, repaying injury with kindness, and evil with good. Men ought to live the ideal life in love ; no selfishness, no strife, no war, no soldiers, no bureaucracy ; it is the family conception at its best ; the good ruler rules, the wise sage thinks, and the humble worker and disciple work and learn.

Is there any means of discovering what the Tao really means ? Is it Being ? Is it God, or Ti ? Lao does not know whose son it is. He knows that all men walk in it ; that no man made it ; it is being ; it is everything and it is nothing ; it is cause and effect. All comes from Tao ; conforms to Tao ; returns to Tao. It has no positive existence in itself ; who can tell from whence it comes ? In all this the good Lao does not deny the existence of God ; he is working intently upon the same problems of thought that occupied the sages in India, the philosophers in Greece, the theologians of the Middle Ages, and the evolutionists of the nineteenth century A.D. In one sense he was wiser and more kindly than his successors amongst sages and teachers, because he knew that the Tao was to benefit and not to injure ; for the sage, it was to be wise and gentle and not to strive with his brethren. What seems to be engraven into human history is, that Lao-tse in some way or other perceived this vision of truth ; he received into his own mind a spectrum of thought as diverse in its form as a solar spectrum ; he conceived a wonderful ideal that tends to pure white moralism ; and the darkness comprehended it not. The Prophet of Truth came and he got a prophet's reward ; he left his home ; he had no disciples to follow him ; somewhere, he lay down, fell asleep, and was awakened by the touch of an angel, who told him that he was to arise and come home, because his Father, Ti, was waiting to receive him and to reveal to him the Eternal Tao.

But, some men say, How can such thoughts be true about a heathen Chinaman who lived about 2,500 years ago, in an age of darkness and wickedness? Was he saved by his moral ideals; or was he saved by Divine Grace? By Divine Grace, with a ray of faith direct from Heaven; what he saw that he believed; what he believed and knew that he tried to do. His works greatly exceeded his faith; he was walking in the Tao of Grace and did not know it; he was actually a blessed man according to the Tao of the Sermon on the Mount. The only remark necessary here is a word from the Lord of Lao, and of the Tao, and of all true Christians, "Blessed are they who have not seen, and yet have believed." Was Lao-tse a prophet of Christ in China? This is said to be his words, "He who bears the reproach of his country shall be called Lord of the Land; and he who bears the calamities of his country shall be called King of the World."

It is time to turn aside from considering what Lao-tse said and did; pay respects to his memory; ask for pardon if in any way he has been misrepresented; thank scholars for the revelation they have given to the West of this good and great teacher. The great prophet Confucius has been very highly honoured by his countrymen since his death; in fact, he is now deified and placed on an equal footing with the Emperor, as a son of Heaven. Confucius was born about the year 551 B.C., thus he was a generation younger than Lao-tse. It is recorded that he visited the venerable philosopher, but the two men were so very different in their methods of thought that they did not agree as to their ideals and did not enjoy pleasant fellowship when they conversed together. This is not so very strange; the one had the spiritual features of Abraham; the other the practical outlook of Moses; the one loved great ideals, the other lived among details and rules; such men have been found in all nations and in all ages; the one man is spiritually free, the other man is an official regulated by rules of all kinds and never happy unless he can subject other people to the rules he thinks reasonable. Lao-tse had a great soul and he was always asking, What is the mystery that underlies all things? Confucius was an intellectual giant, and thus he was always asking, How men ought to think, speak, and act. Lao-tse would desire to walk in the streets of the City of God, or sail on the River of Life, or eat the fruits of the trees, and his soul would go beyond the things to the beauty, the truth, the goodness, the love, and the One who gave such blessings; poor Confucius would be testing the gold upon which he was

walking ; analysing the sweet pure water of life ; trying to discover the reason why the fruits differed and how they grew ; he also would see beauty, truth, goodness and love ; but, strange to say, he would find himself a prisoner as in a great net, in a web of thought so dense, that he could not break through it, or see, that beyond all these, there was Heaven and the Lord of Heaven. " Wisdom is justified of all her children " is a well-known saying ; to one man it is given to be known as an Isaac Newton ; to another as Charles Darwin ; to another as Thomas Huxley. The Lord of All gives to all the wisdom, the light, the grace they require for their work ; the all-important matter in the long run is this, Were they faithful servants ?

Confucius is known as Kong, the master, the teacher, the learned, the venerable, etc., etc. His delight was to study the past, to find out all that could be known about rites, ceremonies, customs, traditions and laws. It is taken for granted that he was truthful, trustworthy, good, prudent and wise. He was a lawgiver and a reformer ; and as a teacher, his subjects principally were morals or ethics, rhetoric or soul expression as diction and truth, or politics. To put these in another form they express what a man ought to be, how a man ought to act his part ; and what rules he ought to follow. If this is correct, then what follows is that the student is here studying a self-centred man, who begins with self ; studies the right thing for self to think, say and do ; and proceeds to make the net of rules that will become as cobwebs, ropes and iron chains. This may be interesting, pleasant, instructive, and useful, for a giant, if he is able to break through what would become his bonds. It is a serious matter to think that this means a prison-house for smaller men compelled to grow up, think, speak and act, within the official armour of the giant. This is the real danger in Confucianism, Mosaism, and in all forms of theologies ; the giants during their lives build great prisons ; invite spiritual freemen to come in and see their wonderful intellectual works ; when they enter, the drawbridge is lifted, they are prisoners, and the only possible means of escape are by the water in the moat, or in the chariot of fire by the way of heresy. The Greeks express the same thought in the story about the Maze ; once in, there is no way out again unless there is an Ariadne, and a clue ; love without in touch with light within ; it is the electro-magnetic thread of golden love that saves ; the intellect is helpless in the inextricable maze of life. How can men expect it to be other-

wise? The story of Confucius is like the Maze in this way; the man is seen entering the maze of past Chinese history without any definite knowledge; he has to study man, families of men, tribes, nations and an empire; he has to consider the origin of man and of mankind; in what way there has been jealousy, strife, war, vain-glory; how there has been continual warfare; and how evil has held its own against good. The society in which he found himself was more like a chaos than a cosmos. He surmised that the land in which he lived ought to be like a garden; it was more like a desert, and the evil spirits of all kinds were in possession of the garden. How then could he think, speak, and act in such a way as to lead his fellow-men to see the false and the wicked condition in which they were living, and lead them as a teacher of truth and of righteousness to think, speak and act, as they ought, in that garden which was their inheritance? It is fair to assume that such thoughts as these occupied his attention. Are they not the common inheritance of all prophets and teachers? They see the evil, feel the cursed effects, and then they say, this is not enough; there must be reform, remedies must be found, men must be taught the truth and how by righteousness they will save themselves from the power of evil. If this line of thought is in harmony with the facts, then it can be clearly seen that Confucius is not a lonely figure in history; there have been many such men; and it is quite conceivable that the descendants of this great prophet are to be found in their hundreds upon the earth at the present time.

The thinker will ask at this point, How did Confucius hope to carry out his great reforms; put down the powers of evil; and get all the people to live in love, in their beautiful garden? His first great thought is that there is required the spirit of filial piety, of ancestral worship, of subjection to the authority of Heaven, to the son of Heaven the Emperor, to rulers and sages and to parents. The son of Heaven is the high priest of the nation and its king by divine right, and all who possess authority under him, and in families, are to be revered as priests and rulers. The emperor twice a year offered sacrifices to Heaven for the people; a tablet representing the emperor was to be put up in all temples, etc., and all the people were to worship in reverence before such tablets. Similar tablets were to be used in every home for every family and thus the spirit of ancestral worship would be found everywhere. Add to this books dealing with the traditions of the past; the rites and ceremonies to be followed

in all the functions of life, in palace, temple, and home, in public and private, in the market place and in travelling, in birth and death, and some kind of idea may be formed of what is meant by Confucianism. The conception seems to take this form: the thousands of rays of light, of truth, as known by the revered patriarchs and fathers in the past had been so refracted that instead of a spectrum there was intellectual and moral chaos; but, if men were wise, they would perceive that Kong, the teacher, had placed these rays in their order; the light had emerged out of the darkness, therefore, what was required was to perceive the truth as revealed through him, and the earth would then conform to the constitution of Heaven, in felicity and happiness. There is a deep truth underlying this conception, it is an ideal, quite different from that of Lao-tse; but it is an ideal, and as such it is not to be despised. To put the matter in another light: the intellectual order is that of a very complex machine; put the machine in perfect order, and it ought to work. How Confucius and others may be conceived as reasoning is that the machine and its relations are of supreme importance; educate the people, get them to understand the machine, then, as reasonable beings, they will conform to what they know to be right.

How did Confucius teach the generation in which he lived, and thousands of generations of his countrymen since that time? He wrote a good many books; for example the Yih-King, which deals with morals, or ethics; the Shu-King, a book full of maxims, and of stories about kings and emperors; the Shi-King, a book that contains 311 songs; the Li-King, a book full of rites and ceremonies; the Chun-Chin, a book with the history of his own times; the Ta-heo, a great book on politics and family life; and, the Chung-Yung, a very important book, dealing with the doctrine of the mean, with equilibrium, harmony, nature, and the right path. What these books indicate is that Confucius was not a spiritual man in the usual acceptation of that term; his mind was occupied with the earthly, the carnal, the rational, and thus he failed to get beyond his intellectual machinery; he lacked the great gift of Heaven; there is no faith, no light from the invisible world. How is this, spiritual-minded men will ask with surprise, it is very strange that such a good, true, wise, man should fail to see within the veil, away beyond what is seen and temporal. It must not be conceived that Confucius was an irreligious man, or an atheist, a denier of the existence of God. This was not his position, he had a reverent spirit, recognised

Heaven, if not a personal God, like a man, then greater, divine, to be feared and worshipped : an over-ruling Providence able to punish evil-doers and to reward the good ; who could receive sacrifices ; and who in some sense or other was attended by six spirits. If men failed to pray to Heaven, then to whom could prayer be offered in the day of trouble ?

It may be remarked here that Confucius bears the true mark of a prophet of Heaven. He is a prophet in this sense that he had a message to convey to his countrymen and a work to do that no other man was found to do. He is now in a sense deified ; but his life was that of study and teaching. The results made him sad and despondent ; he is represented as saying that, no one in the empire would make him his master. The heavens were above and he could not know their height ; the earth was beneath and he did not know its thickness ; thirsty he went to the river to drink and he did not know its depth. He warned men against five evils : a rebellious heart ; a fierce temper ; speaking falsely ; evil thoughts and actions ; and the cultivation of evil. His end came when he felt disappointed ; the sun sank behind the cloud ; there was no wife or child near, and no light to guide the way through the dark valley. China has not been unmindful of her great prophet and teacher ; the fear is that they have permitted themselves to become bondmen to his spirit, and thus Confucianism has not held within itself the power to break through the traditions of past ages.

MENCIUS was born about the year 385 and died 289 B.C. He was a follower of Confucius, but not so famous a thinker or writer. The impression gained of these two men is that the one is like unto Moses in Israel as law-giver ; the other more like Elijah the prophet. It is in the spirit of Elijah that he tells rulers and people that it is because they have not heard and obeyed the Master, that there is want of order in Governments, and anarchy among the people. Princes had revolted against their kings ; the spirit of loyalty and of reverence had left the land. The nation that had been nominally one, by tradition, for 2,000 years, had been broken up into seven kingdoms, and they were often at war with each other. The spirit of envy, jealousy, and strife, was regnant in the empire ; and the warriors had become the great men. The ideal of Mencius, of the truly great man, is that he dwells in love in the great house of the world, and walks in righteousness. Those in office ought to be good and do good for the good of the people. His belief is that

man is good, and the heart, or conscience, is a safe guide. The man able to fathom his own heart will know his own nature, and by such knowledge there will come the knowledge of Heaven. In every man there is the perfect germ of life, and, it fails to grow to the ideal by missing opportunities. Heavenly greatness may be summed up in benevolence, righteousness, truth, faith, goodness, the usual moral virtues. The great man is the one who keeps the child-heart. Love is as the heart of man and righteousness is the way of life. The aims of Mencius in his teaching was the improvement of the great, to stop evil doctrines, to oppose bad behaviour, and to put away language that is unseemly. It is not desirable, he suggests, to have too much prosperity and joy in life, they tend to the pursuit of pleasure and so may bring ruin. Heaven he conceives as First Cause, and as Providence. It is Heaven alone that gives power and empire ; and for faithful service there is required training, want, poverty and disappointments in life. The true service of Heaven is to cultivate the heart and the whole nature. The ruler serves Heaven by serving small and great. The spirits are the channels of blessing from Heaven, but they are dependent, and they are weak like men. The supreme being, Shang-Ti, is the governor of the universe, seeking the well-being of mankind, holy and merciful, receiving the penitent with favour. It is righteousness that he conceives to be the essential nature of man and the common inheritance of all men. This he valued more than life ; if the two are not to be had together then he would let life go and choose righteousness. The man who prizes virtue, righteousness, may be cheerful ; the scholar when destitute will not lose righteousness ; and in prosperity he will not depart from this way of life. The sage is a helper of men to right living. He finds the right way, he rests in it serene, converses with it, and tries to reach the fountain head. Every duty is a charge, but the charge of oneself is the root of all duties. It is a disease in men when they neglect their own fields and give themselves up to weeding the fields of others.

If then, the ethical wisdom, the religion of China, may be said to be summed up in the philosophy of Lao-tse ; in the wisdom and policy of Confucius ; and in the earnest reforming zeal of Mencius, it is not difficult to see that as the great prophets of the nation of China, as representing the highest development of the Turanian races, they have failed in their mission ; they have not attained to the conscious state of blessing promised

to mankind. Lao-tse has given to the thoughtful people of China the religion known as Taoism ; and what is commonly stated about this religion is, that it is known only to the learned few, and that it does not influence them greatly in their lives. Confucianism appears to be the practical religion of the many millions of China ; but this means ancestor worship, fear of all kinds of spirits, subjection and degradation in the moral and spiritual life in the family society and state. The Chinese may be said to have an ideal, but, like their great teacher, they confess that they are not able to live up to it. They agree with Mencius that what they have been taught as true and right, that they ought to do ; but the verdict of history is that the moral fallen man is unable to obey what he knows to be true and good ; and he cannot do that which he knows to be right. It is possible that the great ethical teachers of the present have failed to grasp all that Chinese ethics teach ; if these failed to elevate and guide so gentle and peaceable a race as the Chinese, then what hope is there that the withes of modern ethicism will bind the fiery spirits of the children of the West ?

Whereunto has the religion of China developed ? It has not found regeneration in Taoism ; it has not been saved or redeemed by Confucianism ; it has not been able to reform its organisations by the wise words and warnings of Mencius ; and what is equally true the confession has to be made that Shintoism in Japan, and Buddhism throughout the East, have not restored this race to " the child-like heart, and to the state of innocence and of blessing." As Buddhism, as a religion, was derived from India and is not native to the people, it is not necessary to comment upon this religion here ; it is, as a religion, not in opposition to the others but rather supplementary and complementary ; thus there is no inconsistency in a Chinaman being a Taoist, a follower of Confucius and ancestor-worship, and a Buddhist. The religions are all equally ways for wayfaring men walking in ways where there is light ; and, it is not so very strange to conceive that these three primitive colours, as they are refracted through an earthly medium, should provide the dim light of truth that is found in China and Japan.

Shintoism is said to be the religion of Japan as Taoism is that of China. Shinto is " the way of the gods." Probably at the beginning it was Taoism, and after Buddhism was introduced into Japan, then the name of Shinto was used. The roots of Shinto are, animism, Shamanism, ancestor-worship. The forms,



traditions, conceptions, are similar to those known in China. There are the same kinds of spirits to be worshipped, such as the spirits of trees, animals, rivers, hills, flocks, wind, fire, stars, the sun, and ancestors; good spirits and demons. There are three supreme gods, the master centre being Heaven; a producing god; and a divine producing God. The gods Isanagi and Isanami are the parents of the earth, sun, moon, and all that is living. The sun goddess is the ancestor of the first sovereign of Japan; thus the Mikado is the son of heaven, and of divine descent. Governing is worshipping; it is doing the will of the gods. It is said that the Japanese are not so strictly religious as the Chinese; in other words, the rites, ceremonies and rules of Confucianism do not confine their lives. The ritual of Wirata is as follows:—Rise early, wash the face and hands, rinse the mouth, cleanse the body, and worship. There are services for purification twice a year which wash away sin. Expiation is made by bestowing gifts. Priests sell charms with names of gods. The Japanese, it is said, have no moral code; they consult their own hearts, and thus act rightly. The supreme duty of the Japanese is that of complete obedience to the Mikado. What such suggestions as have been given indicate is that the Japanese are not so conservative as their brethren in China; and it may well be that the more vivacious, light-hearted, freedom loving Japanese were prepared at an earlier date to receive the light that visited them from the West. This is the stage, the strange stage of development that has reached Japan and China; they have discovered that they have been asleep for many centuries; they have conserved what they received from Heaven; they thought that they possessed true wisdom and a good religion; and they knew not that the heavens had been moving in many new and strange ways to the far West, bestowing upon the barbarians they despised manifold blessings of which they had no conception. The real practical and ideal problem for China and Japan to-day is not that of imitating the greatness, power and wisdom of the West; it is that of true religion; it is belief in God, the Creator, the Father of all His children; loving trust and obedience to Jesus Christ, the Son of God, the Sun of Grace, Truth and Righteousness; the reception of the Holy Spirit of Truth as it is in Christ; and living in harmony with the Divine Gospel of Salvation, the heritage of blessing to mankind.

## CHAPTER V.

## MYTHS, IDOLS AND IDOLATRY.

It may be found useful to pause for a little and consider the spiritual position as it may be seen from this brief glance at the religions of China, as they are related to the four-square City, from which the survey is made. The conception is strange; there is a great dark world seen, that, in a true sense, has been enveloped in spiritual darkness; and, in the midst there is enough light to make the darkness visible. It is night and darkness, not day and light; the night has been fearfully long, centuries upon centuries, milleniums upon milleniums; and, the generations living in the midst of this darkness, had actually come to believe that this land of shadows was the place in the earth where the light was most fully manifested. The land is so dark and sombre that those who have been dwellers in it do not seem to have seen the famous trees of Eden; they have not gazed upon the river with its four branches; they do not remember the angels and the flaming swords; and, they have forgotten that the Seed of the Woman would one day bruise the serpent's head. They have set up the dragon as their ideal of power; and it is the sun in the heavens that they think upon as the source of all their blessings. The history of the past up to Lao-tse is that of travail, wandering, sorrow, suffering, poverty, slavery, hatred, strife, war, confusion, antagonisms, and superstitions innumerable. Families, societies and states are opposed to each other; no harmony and unity possible; rulers seen to be unreasonable, antipathetic, evil and repellent. There is no true moral life; the conditions are abnormal; and there is no Saviour to bring salvation to the lost.

This means that the moral world of mankind in China had gone astray; men had lost the path that is true, right and good; they had tried to find it; they thought they had discovered it; they tried to walk in it; they had laid down all kinds of rules for finding the path and walking in it; they knew that it meant truth, goodness, righteousness and love, and yet their rites, ceremonies and traditions, blinded them to the supreme truth that they were sinners before Heaven, and that the only possible

way to return to the Land of Light and Love was by the lowly pathway of Grace, by the way of Faith in a Divine Saviour.

The point specially to notice here is that the prophet, Lao-tse, became at least, semi-conscious of the darkness, the evils that surrounded the Way. In a true sense he found the Way; that is to say he became a poor, mourning, meek, thirsting, man; he found manna and water in the desert; he was despised and rejected by his fellow-men; he wandered in the desert trying to find the City of God, and he never returned to tell his fellow-countrymen how he had prospered on the journey. His symbol is the Way and the Way-goer; in other words, those who follow Lao-tse have the light within them; there is sufficient radiance to discern the light on the way; but, when the Way-goer is gone, the light is lost and it is dark again.

The familiar symbol of Light, as revealing Heaven, and the Way thither, is well known in all religions; the central thought is the Way, as the Way of Light, of Life, and of Blessing. Lao-tse conceived the thought that Tao is the Way; and Taoism explains the Way. To Confucius the Way was not the ideal; rather it was the path that the fathers had trod all through their generations; the real practical way of life, that any one could see and follow, if they would only conform to rites, ceremonies, traditions, truth, right and goodness. Lao-tse seems to suggest that the Way begins in Heaven and comes down to earth; but Confucius is not clear about what relates to the heavens; he will have it that Heaven may be found upon the earth if men would only act in a heavenly way. These are the two forms of philosophy which take so many shapes in history, and are known under so many names; the ideal must see by the way of faith; the real will find the way, by works without faith; and it has never been found practical to get these two types of thought to agree. The point to grasp here is that they are not irreconcilable. The facts are that all light is from Heaven; that light is the medium of heavenly revelation; and that without light there is no Way, and no man to see the Way. These are very old conceptions; they are found in ancient China, in Greece, in India, and in the West; and what they assert is that light is the objective reality by which there is spiritual vision. The heavens have come down to the Adam man of earth; he is aroused to see to think, and the discovery is made that there is a world full of light. The Lao-tse stamp of man looks up and he perceives that the light comes from above, and there is a Way of Light visible. The

Confucius kind of man is self-centred ; he is in the light and the light is in himself ; the darkness is aglow with light, but there are no heavens to be seen ; it is man that sees ; man is the central figure in all that sees and all that is seen. There is a moral world in which men can live ; if they walk in the light they will find what is true, good and right ; but, if they turn aside and wander away into the darkness, then, it follows that they did not prize the light they possessed, and they preferred the darkness because their deeds were evil. What has to be realised here is that the thinker is dealing with two related ultimate thoughts which cannot be further analysed ; they are Light and Spirit ; these are not subject to the intellect, or to reason ; they have to be accepted as facts, and as such they are the objects of faith. What the realist will not try to realise in thought is that these powers, in their unity, are the heavens within which he dwells ; it is not within his power to change their essential being ; they are spirit, and light, or power, but what they may become, this comes under the category of relations ; of angels or demons ; of light or darkness. It is not easy to see all that these word-symbols mean, and yet it is becoming more and more plain that thinkers must realise the difference that exists, as expressed by faith in the One ; and, knowledge of the duality, and of differing relations in what is being developed. What arises out of this comparison of Lao-tse and Confucius is that the ideal precedes the real ; that the ideal thinker feels, believes, sees ; that he has the heavens in himself, and that the Way to the highest heavens can be seen. The realist is unable to think, feel, believe, or see that the heavens are actual facts ; he is living in a dark, dead, ruined universe ; the light reveals hell rather than heaven ; and, the work of the earthly sage or prophet is to change hell into heaven, and to teach men how to walk in the Way that is true, good and right. Is it any wonder that such men have ever been baffled in their efforts ? They are not to be despised ; they have shewn themselves to be gods and giants ; but, they knew not that all their towers, built to reach the heavens, were doomed to failure ; the end could only be confusion and chaos. As it required God to create the Universe of Law, it is not difficult to see that the giant gods of earth could not restore what had become lawless. If in the Creation God makes manifest His power, wisdom, and goodness ; if man was left free to obey or disobey law ; then, man having made a fatal choice and plunged into the darkness, it is plain that he could not save, or restore, himself. This is

where Divine Love, Mercy and Grace is required to co-operate with Power, Wisdom and Goodness. Re-creation by Grace, through Faith, is a tremendous problem to face ; it is not out of place to state that the Chinese teachers and prophets, and earthly moral ethical professors, have failed to apprehend their utter incompetency to deal with this subject.

When setting forth upon a new pathway, over which the generations of men have travelled, it must be clearly understood that there is no wish whatever to depreciate the light that has been seen in China and Japan ; or to question the good intentions, and the earnest labours of moral and ethical teachers. The important thought is not that they have been wrong and that they could never change the wrong into right ; it is that they have seen light ; that the light is within and around them ; and if they are wise men, who love truth, and wish to walk in the light, then without delay they will turn their eyes to the heavens and behold the Light of the World, the Sun of Righteousness, arising under new conditions upon the sinful sons of men. The thought has been suggested that the religions of China are to be conceived as so ancient that they represent the family form ; they take men back in thought to the generations of the heavens and the earth, to Adam and Eve, Cain and Abel, to the worship of Heaven and of ancestors. The thinker has to use his imagination as well as his reason ; he reads a wonderful Book and tries to understand what it means ; the heavens are there and so is the earth, and a vision of their generations has been seen. The light absorbed is not great, but it reveals the Way of Life ; an exit out of the darkness that surrounds the light ; it is the Way appointed, as enshrined in Seth ; and it leads to where there is praise and worship. What has to be remembered here is that these generations continue to live ; they live on and on for many generations in China, and among the Turanians ; but, they are also carried forward in the great River of Life, toward the lands where the light is increased and men receive new revelations of truth from the heavens. In other words, the earlier and later generations flow on side by side ; thus men ought not to be startled when they find everywhere, in the twentieth century, A.D., strange survivals of animinism, Shamanism, ancestor-worship, magic, divination and sorcery, as they have been explained in connection with the religions of China. There is a tendency to think about such matters as if they were only to be found in degraded races. Those who have studied this subject know

that this is a very wide and complex problem ; superstitions, degraded persons, may live in the midst of the highest forms of civilization ; and, it is not strange to hear, at the present time, of men and women devoted to spiritualism and occultism, to magic and divination. If the light that is in men and women be refracted into darkness, then the wonder is the greatness of the darkness.

The thought here is that in turning the eyes toward Seth and Enos, and to the generations of Adam ; there is taken consciously a definite direction of thought ; the generations of the heavens and earth are not left behind ; it is their generations that are being studied, in a new way, under new conditions of development. The conception is that the Turanians are still in the midst ; that they have multiplied greatly ; that they have separated themselves families from families, and tribes from tribes, until they find themselves in China, India, Africa, Europe and America. They are conceived to be the wanderers who have lost their way in the darkness ; they know not from whence they came ; they have lost all trace of relationship to each other ; and it is doubtful if even the great science of languages will be able to restore the history of this race. Still, after what has been achieved by the study of the Arian family of languages, it is possible that even such a miracle as this might be achieved. The direction in which the Bible points, and also history as living, dead, and as raised to life again, is toward the land of Chaldea, and to that race of men now known as the Shumiro-Accadians, who possessed that land before the days of the conquests of the races of Ham and Shem.

From whence did this very ancient race come to make the land of Chaldea their inheritance ? As a matter of history this is not known, but the supposition is that they were Turanians ; that they took their way to Chaldea about the time that the Chinese took their way in the opposite direction to China. If this is correct, then it may be assumed that Turkestan, Armenia, Tartary, and around that part of the world, is the cradle of all the races of mankind ; there they have been born and bred ; and families after families, tribes after tribes, and nations after nations have arisen and gone forth to find their heritages in far-off lands. What has to be remembered here is that the darkness is so great that there is no history to prove such statements ; this is the period of spiritual babyhood and infancy ; the darkness can be felt ; there is no conscious perception or conception ;

and there is no memory, no surviving mind, oral, or in writing. It may well be conceived that if the story of Creation, and the generations of the heavens and the earth, and of Adam, had not been given to men in some form, there would not have been any record in the hands of men worthy of serious consideration.

When the Turanians founded settlements in Shumir and in Accad is not known; the inference at present is that they were the people who first took possession of Chaldea. Their cities are known, and it is through the excavations made in the cities of the dead, where libraries of clay-baked books have been found, that the grey dawn of the East is being revealed to-day. When the Cuneiform tablets are deciphered it is seen that the Turanians were not barbarians; they had a developed civilisation; they had their families, societies and states; there were kings and rulers; traditions and laws; cities and libraries; servants and masters; merchants and traders; builders and iron-workers; music and medicine. When the Turanians were the possessors of Chaldea, then other powers were becoming great, as in Elam and in other places; but the trend of history was strongest toward the valley of the Euphrates; and it was there that the first struggle for supremacy is conceived as taking place. When this subject is surveyed, it is well to remember that the glimpse given of the condition of society is not favourable. It is enough to look upon the sin-stricken Cain, the boasting Lamech, the lusty sons of God, the fair daughters of men, the giant children, the mighty men who had attained to renown; the great wickedness that abounded, and the general corruption and violence that existed about that period, to see that spiritually the world was in a bad way and that something was required to awaken men to their condition.

Why is such a record preserved? This is the dark background of the Adamic world. Men are walking in the darkness of earth and they do not think of heaven. This is a picture of the world as almost unconscious of the light of Truth from heaven. Men did not see God; but God saw men and perceived that evil, corruption and violence reigned in the earth. Why do good moral men continue to assert that the fallen race possesses inherent power to raise itself up to heaven? This earliest record of history proves that ethics are useless to raise men above their fallen lost condition; that is to say, given the fallen man, living in the darkness, and dead to spiritual life, as derived from God, it is absurd, in the nature of things, following the forms that

are divine, to suppose that the creature could renew the electro-magnetic current that had been broken that once conveyed light from heaven. Without light no life; and, how could a diamagnetised soul change its own axis and become divinely polarised? It is quite true that these forms of thought are in their nature physical; but what men can now see is that it is through the natural that spiritual development takes place and there is a wonderful analogy in all the divine realms of thought. The important point here is not so much this reiteration of the fact, so unpleasant to many, that man is a fallen creature; that he has lost the divine image in which he was created, and cannot as a moral being, by his own volition, recover the divine likeness; it is the realisation of the truth of that terrible doctrine of the depravity of the moral nature of man, of the Adam nature. Why should this be insisted upon in this way? For the simple reason that it is of the greatest importance that this question should be faced, no matter what the consequences may be. If there is a deadly cancer at the root of the moral nature of man, then let men realise the fact and they will place a true value upon the services of the Physician who is able to heal even if it be by a fiery electrode. If the poison of leprosy is tainting the blood and there is no possible earthly cure, is it not a consolation to think that the earth cannot limit the heavens; therefore, there is a possible baptism of fire by the Holy Spirit of Christ that can destroy the germs and the virus of leprosy. Students require to be careful in thinking out this difficult subject; it is not a question about the good feelings, and the good or gracious experiences of good men and gracious women; it is not a matter of belief or faith; it is science, grappling with the serpent in the struggle of life and death, and it is the Lord of Science that must bruise the serpent's head. It will be remembered that the serpent's lie was the awful sin of saying that God told lies, when he said that death would follow disobedience; because, death would not follow as matter of fact, but open eyes, deification and the knowledge of good and evil. But men will ask, Why should it be supposed that disobedience to the Will of God, to Law, would bring about such consequences in the moral world? The answer must be that it is because sin is in the moral world, that the results are so terrible. It is the moral life that is the highest form of the Adamic life. Men can only express their thoughts about the subject in physical forms; these are, that the devil's lie was preferred to the Light of Truth from God;



there followed darkness and death, the heavenly electro-magnetic current was broken ; and, the artery was cut that linked the living soul with the Source of Life. What science is labouring to express here is that this is not a question of Being ; or of related ultimate principles, which are matters of faith ; it is that of relations in the moral world ; it is not unity but differences ; it is light as related to, and compared with, darkness ; and it is health and life as compared with disease and death. It is correct to state that the words used convey terms of duality, as light and darkness, life and death ; but science will not be mystified by words : it demands a full explanation of what the words represent as the true relations of thought about these matters ; and, it is the physical world of science that supplies the forms necessary to explain these thoughts and their relations to each other. Students who wish to follow out this line of thought, in scientific order, will do well to place themselves under the tuition of physicists and of physiologists and pathologists : through the forms they will be educated in their thoughts ; and they will find that by placing their thoughts in their true relations, they have entered the divine world of science ; they will see the City of God, where there is no night ; and eat the fruit that grows upon the Tree of Life. If these thoughts are true, then men may ask, Why this apparent contradiction in thought that the light was changed into darkness, and life into death, and that death was moral, and yet men are represented as possessing light and life ? The reply must be that the Adam man fell and became a ruin, a chaos ; a degraded creature subject to the lusts of the eye, of the flesh, and the pride of life ; and, the proof of the fall is complete ; it is summed up in such words as corrupt, violent and exceedingly wicked. That there came light to men in their darkness, and a new life to destroy death, is quite true, but this light and life were not Adamic, or moral ; they were gracious in their nature, and this is the Light of Grace that is divine, and the Life that is eternal. The reason why it is necessary to express these thoughts in this order is because they must be so expressed ; that is to say, science demands this differentiation ; and science declares that until men realise all that this line of thought means, it is not possible to abolish the confusion of thought that is found everywhere. The reason why there is light in the heart of the religions of China is, because they contain in their bodies the truth and light of Grace ; and the life of the Divine Sacrifice that takes away sin. Any man,

every man, cherishing the spirit of Lao-tse, has the light of grace in his soul, and is walking in the light that has come from Heaven ; but, it by no means follows that at this stage of development there should exist conscious knowledge of Grace and Sacrifice as revealed in Jesus Christ. This also is where science can step in with authority and say that men ought to be more careful about their dogmatic opinions, because it is not in harmony with reason to suppose that at the physical stage of development, there should be conscious, rational, scientific thought upon such subjects.

This question may now be asked, What was the religious position, and condition, of the Turanian races when the Accadians took possession of the land of Chaldea ? After what has been stated about the Chinese, it is only necessary to express, by words, the miserable, spiritual condition into which the descendants of Cain and of Seth had fallen. These are Animism, Shamanism, Sabaism, magic, sorcery, divination, belief in oracles, in medicine men, in priests, sacrifices, temples and idols. The conditions indicated by these words, are not so strange as many men would suppose ; it is only necessary to read the stories which reveal the conditions of men in Australia, the islands of the Pacific, in America, and in Africa to perceive that similar conditions actually exist on the face of the earth at the present time. The question may be asked here, What is the stage of development where such conditions exist ? What can science suggest to help men to understand this degraded condition of races of mankind, and explain, in a satisfactory manner, what causes races of men to differ so greatly ? The stage of development is peculiar, not easily explained, and it may be difficult to apprehend. The lines of thought run thus : Man is as moral, in the image of God, with all the glorious possibilities that are to be found in the intellectual and moral world. This is his nature, to this he would attain ; it is the fruition of natural development. Man has fallen ; his soul is a ruin, his mind is dark, his spirit is depolarised, and his body is subject to physical death. There is the revelation of the realm of Grace and Truth, and the World of Sacrifice ; these are conceived as light from heaven ; as light in the midst of the darkness ; as light revealing the darkness. What follows is that the seer sees the light ; it is objective fact ; it cannot be questioned ; there is light and darkness, and the spirit of the seer sees this fact. The thinker must be careful here to limit the range of his thoughts ; there must not be any reflection back

upon the mind, its processes, and its contents ; it is the spirit of the man as intently perceiving what is objective. If this is the stage of development it can be compared with that of a strongly imaginative child, whose thoughts are ever active upon the realm of the senses ; there is no knowledge of the organs of the special senses as related to their functions, of perception, reception of images, or conception of thoughts. If this is understood then the picture is that of objective light in a world of darkness ; with a man moving in that light as a dark object ; but, as the man is observed, it is seen that he is a true microcosm of his environment ; there is light in him within the darkness, and the light is in correspondence with the light that is in the macrocosm.

If this conception of a stage in development is understood, what follows is that the outer and inner lights harmonise ; spirit, as spirit, does not deal with any subjective analysis of mind, yet there is arising out of the chaos the beginnings of a new natural cosmos. The word natural here is used in this sense, that before the spiritual can be revealed, there must be the restoration of the natural, as within the realm of Grace. The thought here takes this form : the first stage of development in religion is that of the family, and of ancestor-worship, the Chinese ideal ; the second is that of the man within the family circle and the dark world, and he has been awakened, and is enquiring into the forms and objects that can be seen as with the natural vision. What would follow is that all the religious problems of the first stage continue ; they are carried forward in history ; but, there is a new order, and a new stage of development. As a definite fact in history, what is the stage, and under what forms has it been expressed ?

The explanation as to the stage of development ought to be helpful in this enquiry ; it points in a definite direction, and it suggests that the new form of religion will try to deal with what is visible and tangible. There is such a religious world ; it is well known to students ; they are quite familiar with it in many of its forms, and yet they are unable to agree about its origin, or its details in the order of development. The form referred to is that of myths as found in Accad, Babylon, India, Greece, Rome, and among the Teutons and Slavs ; and to a greater or less extent among nations almost barbarous. A myth is said to be the explanation of "phenomenon of Nature, presented not as the result of law, but as the act of divine, or superhuman

persons, good or evil powers." It is conceived that this definition covers all forms of myths ; the meaning being, it may be supposed, that when science enters the field of thought, then myth vanishes away ; the supposed explanation is that the myths are phantoms of the imagination, and they will not stand the test of the critical intellect. It may be asserted in objection to such a definition that myths will disappear from sight long before pure science appears ; this may be seen in the results of Greek and Roman thought ; and in the breaking forth of the light that flooded the world at the beginning of the Christian era. It is true that the knowledge of law banishes myth in this sense ; but, general conceptions of law are not to be identified with law as now understood in the world of science. A myth may be an explanation of creation, of evolution, of the Fall, of Regeneration and of a way of salvation ; it may be religious, as related to God, or to the gods ; what it really seems to be is the musings of old, wise children about matters upon which they have no scientific knowledge, and their explanations are like those of children in this particular sense. Those who have studied the thoughts, words and actions of gifted children, who are good story-tellers, will not have much difficulty in understanding what is meant here ; it is the imagination of the child that is active, creating an objective story ; there is no effort, no comparisons, no critical considerations ; the attention is fixed upon the story and its development. Is a myth a story only without basis of facts ? By no means the facts exist ; and, it is the imagination that is active in finding an explanation of the facts. Take as an example the Babylonian or Accadian conception of Creation ; the great gods are Anu, the heavens ; Bel, the sun ; Sar, the firmament ; Ea, the waters ; and Tiamat, the chaos. It is the chaos that is the dragon ; it is Bel that fights with the dragon and destroys his power ; and into the story there is woven the power, wisdom and mercy of Merodach, the first-born of the gods, the conqueror of evil. The story is told in a different form of words from that contained in Genesis, chapter I ; but the conceptions are so much alike that it is not very difficult to perceive that the monotheistic revelation becomes a great polytheistic poem ; the gods are brought into their personal relations with the heavens, the firmament, the waters, the sun, and, it is light that destroys the darkness, the gods bring order where there was confusion. The conception of the Sabbath rest follows in due order ; but, what the thinker has to remember here is that this is not the place where critical

analysis is called for ; the fabric will not stand scientific analysis. There are epic poems, which may be perused with profit, that have been discovered in Babylonia ; one giving a history of the Flood ; and, another in which the gods are interested in the death of Tammuz. It is said that the story represents the year, and that the astrology of the Babylonians may be found in the poem. Tammuz is the sun that gives life ; when the winter season comes the god is supposed to descend into Hades, the place of the dead. Over that region Bahu is said to reign, and she keeps Tammuz a prisoner. The sister of Bahu is Ishtar, the goddess of love, and it is this goddess that descends into Hades to rescue the one she loves from the power of death. Bahu, as Queen of Hades, is not willing to receive Ishtar, but she persists in her quest, passes through the seven gates, on the way, giving up her raiment as she descends, and in the world of the dead she is smitten with leprosy. The absence of Tammuz and of Ishtar from the earth causes great trouble. An appeal is made to Ea and to Bel, or Merodach. There is a beautiful thought in the poem that away down in the depths of Hades, there is a golden throne, and the fountain of the water of life ; the Sphinx is sent to pour this water upon Ishtar ; she is healed and Tammuz is restored to life. The peculiarity of all such myths is that they personify powers and they become gods ; thus Anu represents the sky, or heaven ; Ea is the god of the waters and of the earth ; Bel is the sun ; Mulge is the lord of the under-world ; of course, the gods have goddesses and they have their functions in the realm of the gods. Bahu and Ishtar are said to be sisters ; Bahu is the wife of Ea, and their son is Bel-Merodach. It is this Merodach that is the hero, the saviour, the redeemer, the merciful, of this mythology, and it is Tammuz that is saved, re-united to Ishtar, and to humanity ; then following the resurrection and the new life, there is the wedding-feast and holidays of joy and pleasure.

If the thoughts are turned to the mythology of Egypt it will be seen that a similar story is related about the gods of Egypt. The chief god is Amen, as the god of heaven ; Ptah is the creator ; Ra is the sun ; Seb is the earth ; Thoth is the moon-god, the intelligent and the intellectual ; Set is the power of evil ; and Osiris is the son of Seb and the great hero of the myth. He is killed by Set, his body cut into pieces and placed in different parts of Egypt. Isis is his sister and wife ; she collects the parts of the body of Osiris ; life is restored ; Osiris is thus the first-born

from the dead, and the ruler and judge in the under-world. Horus is the son of Osiris and of Isis, and the avenger of evil upon the wicked Set. Anubis is the escort to guide the dead to the world of Shades. It is said that in this world of myth there are two groups of gods, the solar and the cosmic; the former being Amen, Ra, Mēnti, Atmu and Shu; the latter being Osiris, Isis, Seth, Nephthys, Horus and Nut.

If the eyes are turned toward Hinduism then the gods are Dyaus, heaven; Prithivi, the earth; or the beneficent father and the mother. Brahman is God, the First Cause. Indra, the sun, the creator; the only existent one, the self-contained; the one shrouded in nothingness; the god who knows and is not known. Aditi is nature, or being; the Adityas are the bright gods. Mitra and Varuna are the sons of Aditi, as day and night. Varuna makes the sun to shine; the wind is his breath; the omniscient, the beneficent, the forgiving. Surya and Savitri are sun-gods as linked with Indra. Pushan is the guide and the giver of wealth, the preserver and the deliverer. Soma is the the spirit God taken from the Soma plant and like unto the god Bacchus in Greek mythology. The Ushas are the goddesses of the dawn. Agni is the god of fire. Brahmanaspah is the god of prayer, the guide that saves from evil. Vishnu is the second god in the Hindu first triad. Vishnu is all the gods, and all the gods are Vishnu. It is Vishnu that penetrates into all things and encompasses them. Vishnu is the sun who strides through the seven regions in three steps, at sunrise, meridian, and sunset. Vishnu is the great preserver and restorer. Vishnu has come by nine Avatars and there is another Avatar still to come. The orders of these are, in the Fish; in the Tortoise; in the Boar; in the Man-lion; in the Dwarf; in Parasu-Rama; in Rama; in Krishna; in the Buddha; and, the Avatar that is due is the Kalkin-Avatar. These, it may be assumed, are all forms of revelation; they may have a likeness to the generations in Genesis; when the last Avatar is come then there will be a great change, the Vedas and laws will cease to possess power; an eminent Brahman with eight superhuman faculties will be born; barbarians and all who devote themselves to evil will be destroyed. Siva is the god that destroys, the third in the triad of great gods; but he is also the god of generation as following what has been destroyed. As destroyer he is known as Kali, time, or death. Krishna is supposed to have the gentle qualities of the Lord Jesus Christ. Yama is the god of the dead; the one who welcomes

the spirit into the unseen world after it has left the body. These are the names of a few of the gods of Hinduism ; they can be numbered by thousands ; all kinds of gods in the heavens, earth, seas, waters, countries, villages, and families ; there is a god for every function or form, life and being ; all are gods ; men are, or become, gods. Brahmins are twice born, and are nearly equal to the gods ; and, the end is Pantheism, that is the whole creation is God, and every atom is a portion of God. All things come from God and return to God ; and the supreme desire and hope of life is to return to, and to be absorbed in, God.

The Greek mythology runs upon similar lines : thus Ouranos is the god of the sky, the heavens ; Chronos is the god of time. Zeus is the son of Chronos, the king and father of Gods and men. Poseidon is the god of the sea and waters. Apollo is the son of Zeus and of Selo. Hephæstus is the god of fire, or of metals, volcanoes. Mars, or Aries, is the god of war. Hermes is the god of generation, patron of herds, the messenger of the gods. Artemis is the twin sister of Apollo, the goddess of the chase. Aphrodite is the goddess of beauty and love. Hestia is the goddess of the hearth and home. Demeter is the goddess of agriculture, the earth-mother, giving blessings to men. To these there requires to be added Dionysius, Hades, the Muses, nymphs, all kinds of local deities, abstract powers conscious and unconscious, as Psyche and Hypnos ; there are monsters begotten by gods, as Gorgons, Cerberus, Centaurs, the Sphinx, etc. The Greeks find a link between gods and men in their heroes, or demi-gods ; that is in men made gods after their death ; or the children of the gods by women of earth. Kings are of this lineage, the rule being that they have earthly mothers, but their fathers are gods. The Greeks had, to a large extent, kept clear of the lower forms of animism, soothsaying, necromancy and magic, but they were strong on oracles, as the prophetic voices of the gods, thus beside the oldest oracle of Jupiter there were two hundred and sixty centres in Greece where the gods could be consulted ; the most famous being that of Delphi, where the oracle ceased to operate in the days of Julian the Apostate.

The Roman gods were akin to those known in Greece. Tellus means the earth. Saturn is the god of seeds. Ops, his wife, is the goddess of plenty ; they are akin to Chronos and Rhea. Jupiter is the heaven-father. Juno is the queen of heaven. Sol is the sun, Luna the moon, and Dis the god of the underworld. Neptune is the god of the sea, Vulcan of fire, Vesta of

the hearth, and Ceres of agriculture. Venus is the goddess of love, and the Genii, Lares, Manes and Penates are the gods of life, death, and of the life after death. The Romans had their priests, Augurs, Flamens, and by these there was communication with the unseen world.

It is not necessary to enter into details here about the problems that arise in the study of mythology; there are many other forms, as the Celtic, the Teutonic, the Slav, the Finns, and others; those that have been mentioned specially have been noticed because they lie in the pathway of natural development, and it is considered advisable to get them out of the way of future studies. Those who are familiar with such studies know that there are likenesses, and differences, in all mythologies; they have their root, as suggested, far away back in pre-historic days; there is no true history about them, except in this sense, that they are the history of an age; they are the breaking forth of a living spirit-illuminating age; and the most valuable portions of the myths lie in the earlier ideals and imaginings; the later are more gross, earthly, sensuous, and sometimes devilish. Before leaving this subject, it may be useful to point out that although names differ in the various mythologies, the ideas that underlie the names are similar. Anu and Nana in Babylonia are like Ouranos and Rhea in Greece. Shamash, Bel, Merodach and Jupiter are the sun and the heaven-father. Sin, and Luna, the moon. Nergal and Mars, the red planet, the god of war. Ishtar, Aphrodite and Venus the goddess of love, the evening star. Nebo and Mercury, the messenger of light. It may be interesting to know and remember that the great Ziggurat, or temple, perhaps the Tower of Babel, was built upon an astronomical conception, in seven stages, or spheres, or planets; the lowest was black, as representing Saturn; the second was orange, as representing Jupiter; the third was red, as representing Mars; the fourth was golden, as representing the Sun; the fifth was yellow, as representing Venus; the sixth was blue, as representing Mercury; and the seventh was silver, as representing the Moon. All these conceptions are full of interest in this sense, they reveal in what way the sages in pre-historic times placed before their own thoughts the problems of the gods, of the stars, the planets, and their influences; and in what marvellous images they formed the gods they worshipped.

The question may be asked as to who these sages were; in what way they formed such extraordinary conceptions; what



they meant by them ; and how they wished them to be understood by those who received them in their own days, and in later ages. The reply to all such questions might be in this form : Do not enquire into such subjects with the critical spirit ; above all, do not enter their gorgeous palaces with the hammer of Thor, to destroy them ; when invited to enter in to see their wonderful works do so with the child-like spirit, and try to see through their eyes. Enter in with this thought that there is light from the heavens, but it is enveloped in darkness ; the sages are men of genius ; they see the light and all that is in it ; they see what is great, powerful, good and gracious ; they are creators in their own way, and it is as creators that they people the universe with all kinds of gods. As the men so their gods ; if this be so then it is not out of place to declare that these creators of forms were mighty giants, and their works are very wonderful. But, again, the question may be asked, Whereunto do all these thoughts tend ? Is it reasonable and right to face these children of the early morning with the big steam hammer of modern science ? Call them to account, and tell them that unless they can give a rational explanation of their ways of thought, they will be crushed to death ; and all their beautiful castles destroyed ? The conception is monstrous ; these thinkers were not criminals ; they lived in a world that was altogether unlike that of modern science ; they lived in the age when they saw everything as a particular thing, and, the beautiful things, and most wonderful beings, became as gods in their sight. Is it too much to suppose that the light within these sages was light Divine, the light of the Spirit, in response to the light in their environment ? Was there a great illuminating period in which the seers saw a marvellous external universe which they tried to photograph into pictures and images ? Was there a fall from their ideals ; and, was it in later sensual, earthly days that their beautiful images of thought were turned into idol forms and worshipped by earthly men ?

As viewed from the standpoint of the four-square city, these men, lands, and ages are far off ; they may seem to have little connection ; and, it may be that enthusiastic worshippers of Science would, with the greatest pleasure, destroy all, what they would call, superstitious nonsense. But, may it not be that this way of looking at the past is wrong ? These conceptions have survived throughout the ages ; some of them have been dead and buried and have risen again from the dead. There is a Voice heard in the earth telling men that the Resurrection

and the Life Eternal are not vain conceptions ; the sage children of the past are being invited to the great Marriage Feast ; and, they are coming with their joyful stories, and also their tales of shame. What might strike the psychologist here as important is that he has been called to face a new problem in psychology ; it is specially that of the imagination, as related to the external world, before it begins to become conscious of the mind and its contents. It is not the mere physical operations by the senses ; it is the awakening of the spirit ; it is the spirit as being illuminated by the Divine Spirit, and with the awakening there is regeneration. What the imagery seems to suggest is that before the body became the spirit was there ; not body first but spirit ; and, it is the glory of the spirit that it sees light and life. But if there is truth in this vision, then science has to do with this problem ; and science will never get all its problems solved, set in classified order, until it enters this domain by the right way and in the right spirit. All these conceptions are germinal ; the imagination is as a germ that has here burst forth into life ; this is not a single tree, it is a forest full of living beautiful trees. It is Eden once more, and men can see the Tree of Good and Evil, and the Tree of Life ; it is the tree of magic ; it is a forest of wonderful myth-trees ; it is fable, story, parable, and allegory ; and from the City walls there can be seen the River of Life, and the trees growing on the river bank. In other words, it would be absurd for science to try to destroy the imagination and its manifold fruits. It is by the beautiful way of the imagination that all advances are made in new realms of thought. It is the imagination that creates ideals, that revels in stories, fables, and all forms of art ; that compares thoughts that are like and unlike ; that compares the natural and the spiritual ; that is living allegory ; imagination is the very flesh, skin, ears, and beautiful eyes of Science. What would Science be, and what could Science do, without books and beautiful diagrams ? The failure of Science is not to be traced to its fairy tales, its parables, allegories and palaces of thought full of Divine beauty. Noble scientific workers are the greatest of magicians, the most wonderful myth-makers, and the incomparable allegorists and story-tellers. They are actually opening to men the golden gates that lead direct to the Heaven of heavens and the throne of Divine Glory. They are blessed in their works and it is not wrong to state that there are no workers upon the earth, who will more thoroughly realise and enjoy the glorious vision that will open to their view when they enter the golden gates.

It is needful to return in thought to the pre-historic age and its marvellous germinal thoughts, as expressed under the symbols of generations. It is amazing how these old stories live again; they do more than live, they break forth into living branches, flowers and fruits. It is becoming a question whether the garden of Eden is so very far away; whether it was ever lost; or, if it is the great truth that the real reason for not seeing it has been spiritual blindness? The vision seen outside the garden is a sad, fallen man, a woman with a strange light in her eyes and a great hope in her heart. An altar and sacrifice; a fugitive facing the darkness; and a voice from the dead. There is seen a living substitute who has taken the place of the dead sacrifice; he is as the living voice from the dead, the child of destiny. Where there is life there is growth and development; and this is why the living are taught to serve and worship. What the living represent is all that they have inherited; it is what they are endowed with; and they have an inheritance which surpasses all their conceptions. How they enter into, possess, enjoy, improve, or waste the wonderful treasures bestowed upon them, becomes matter of history. Those who are wise follow in the footsteps of the Good Shepherd and become shepherds and rulers, But, the greatest of all revelations is, that there was a man who came from Heaven who walked with God in friendship upon the earth; and of whom it is said that he was translated, did not see death, and was not found upon the earth because he was in Heaven. All this is in the realm of the imagination, of parable, it is like something yet to be fully explained; it is a long journey, travail, pain, and sorrow; but at the end there will be found rest, peace, and blessing.

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## CHAPTER VI.

## BRAHMANISM AND BUDDHISM.

This is the blessed heritage of all those who love and fear God ; they are assured that by the Way of Faith their hope will be realised, pain and sorrow will cease, and there will come rest, peace and blessing. In seeking to advance a stage further in the development of religious thought and forms of religions, it is well to keep in view the past, the way that has been followed, and what has been seen upon the journey. There is the revelation of the creation of man in the moral image of God. There follows the fall, a terrible calamity, and where all was beautiful as the garden of the Lord, there death reigns and there is ruin and destruction. What follows is the dawning light of a new day ; survivals are seen, in an Adamic earthly man ; an Eve brooding on the mystery of life ; a Cain man with a clouded brow and a rebel spirit ; there is an altar, a sacrifice, and a Voice from Heaven : there is light ; men are walking in it ; they see by it, and in their midst there is One like God, His Companion, in Whom there is the Life Eternal. These are objective visions ; they are given to men to be seen, perceived, received, conceived and studied. There is the end of a Dispensation of Grace ; little appears to have been accomplished ; but, in reality the work has been very great. Grace reigns, Faith lives, peace has been proclaimed ; and, if the lightnings and thunders of judgment are seen and heard, the day of rest and blessing will surely come.

It is here that the method of thought requires to be changed. There is light in the very heart of the darkness in the world ; and, there is a corresponding light in the spirit of the man that is looking at the light, and at all the things and the gods revealed by the light. What the spirit of the man seeks to do, when there is leisure for reflection, is to compare, to turn the Spirit Light inward upon the dark realm within, known as the mind, and thus by introspection to discover its contents. What has to be remembered here is that the generations of Noah, and of his sons, are in their nature psychical ; this is their stage of development ; they are the external forms given to men to teach them what

is in reality, in epitome, in their own minds. The forms are, the light ; the Ark ; all the creatures in it of all kinds, and specially eight souls, four pairs of human beings. The representation is true, the body and the mind of man is such an Ark ; they contain all forms of creatures, as suggested by development ; and, it is the place where all the Divine principles of being are conserved and saved. The mind is a great mystery ; it is the Divine Work of the Spirit of God, in a realm of which men are very ignorant. Men think too little about this marvellous creation ; it is the very centre of their being ; it is the great world of the Spirit ; in it men live, move, and have their being ; and, they have no conception, this is as Bethel ; God, the Spirit, is there and the fact is not known. The mind of a man is a terrible place ; it is where angels may be seen descending from Heaven with messages of mercy and love ; or, most horrible thought, it is where the legions of demons may live to torment and destroy. In recent days of scientific thought there were men who scoffed at such conceptions ; but now, Science has turned upon them as if angry at their pretensions, and in sorrow seems to be saying, Be careful what you think, say and do ; this is not a simple problem of a mechanical physical universe ; it is high as Heaven and deep as hell ; and, the mind of a man may be heaven or hell, inhabited by angels of love, or tormented by the demons of darkness. Where Grace reigns there is hope, buoyancy, freedom ; many floods cannot drown Grace ; in fact, Grace cannot die ; Grace is the Light of Life and the Life Eternal. It is on the mountain-top that Grace rests ; on the Mount of the Lord, and on Calvary. From this vantage ground the birds of good and evil omen go forth to find rest ; the evil hastens to escape ; the Dove of Love lingers around and returns to the Ark of Grace. The vision is that of a new earth ; a new race ; a new inheritance ; an altar and sacrifice ; a rainbow of hope and promises ; a covenant of life and blessing. All this, as can easily be seen, is to be dealt with in the region of psychical parables. Wise psychologists are proud of their labours in the past, what will they think, say, or do when they reach this stage of their studies ; the great realities are not what they have been studying so intently ; these are mere surface earthly problems ; their real difficulties will arise when they discover that the mind is so immense, although apparently so small, because it is capable of containing heaven, earth and hell.

This may be said to be a far-off view of the region of the

mind from the City of God ; not of man only, but of the great empire of mind as universal ; and, if men are prepared to receive the thought, it is, in a wonderful, mystical sense, a representation of the Mind of the Spirit of God. The thought might be fitly expressed in this form ; it is not the Will of God that humanity should be destroyed, or that evil should go on unpunished ; it is the Mind of God to save mankind from evil and destruction, and the Ark, the flood of waters, and salvation are the forms used to enter the mind of humanity to teach this truth. The thought thus far is that the spirit of man has been occupied with the mind as objective fact ; it is a great vision, a mystery most wonderful as the means of Grace for salvation. In the generations of the sons of Noah there is a new departure ; and, it may be useful before advancing to the consideration of psychical religions to consider, as briefly as possible, what they represent. The root conception is that, as related to development, the Mind has been seen ; the forms and figures of thought are divinely great ; they are universal ; they mean salvation, thus they ought to be studied by sinful men who are enquiring about the way of salvation.

The mind is an objective fact ; it is a principle, an ultimate germ, a related unit in the universe of Being. As the mind is studied differentiation is seen to take place ; the living is seen to divide into three different forms ; and thus out of the original living germ there arises three germs, or forms, named Japhet, Ham and Shem. Care must be taken here not to separate these new forms of life from the life in Noah. It is Noah that is the consummation of the life and power made manifest in the Adamic dispensation. All that was in it was in him ; thus he is the germinal life and power of this new age. This conception is not solitary ; it existed before Noah in Adam, Cain, Abel and Seth. It is found in Terah, Abram, Nahor and Haran. It can be traced by the recurrent series in the generations ; it is the root idea in the Bible, in Nature and in Man. In the recurrent series of generation there is found the repeated forms of development to the sixth or moral stage ; there is pause and the return to the new order. All this has been fully explained in the past ; it is referred to here so that the way of development may be seen more clearly. It may be objected that these conceptions of a City of God, and this far-off view of a realm of Mind, never seen by man, is out of place for thinkers ; the reply, however, must be that these objections are not valid ; this is the stage of thought

reached ; and, if students desire to see the vision they must be prepared to go on pilgrimage where it is to be seen. There is no royal road of ease and pleasure to the City of God ; and those who will not face the lions, or climb the Hill Difficulty, who prefer to sleep in pleasant arbours, are not likely to see the vision or understand what it means.

The thought suggested here is that there are ten generations revealed in Genesis ; all these being germinal as new departures in development. The first series of six ends with the great Revelation of Abraham and Faith. The second series as psychical begins with Noah and advances to Isaac, the promised Hope of mankind. The third series begins with Shem and goes on to Jacob and the empiric realm of Patience under the guidance of the Spirit of Grace. The fourth series have their root in Abraham, the spiritual germinal starting-point, and then goes forward in Ishmael, Isaac, Esau, Jacob, Judah and Joseph. It follows that the whole of the Bible, from Genesis to Revelation is the story of the development of the realm of Grace, as covered by the generations of Ishmael, Isaac, Esau, Jacob, Judah and Joseph, or the Lord Jesus Christ, of Whom Joseph is the prototype as the Son of Love.

Coming to the generations of the sons of Noah from the stand-point of the four-square City, this thought arises, that one side of the square of the psychical city is quick, living, and it is summed up in Noah. It is what is living, by the Spirit of God, that has to be considered, and, in a true and real sense, the other three sides of the square, as germinal, require brief notice. It is common knowledge that psychically the mind develops into intellectual forms in their relations ; into a moral nature that ought to be the ruling and governing power in man and nations ; and into Grace, in other words what constitutes religion, the way by which the sons of men are guided by the Spirit of God back to Heaven. There ought not to be any difficulty in recognising these truths ; they are fundamental ; the differences are not hard to distinguish, and the question to be faced is this, Do the sons of Noah express these differences ?

The conception about Japheth is that he is the father of all those who have loved the light, have been bright, youthful in spirit, who have been the leaders in intellectual thought all through the ages that have been semi-conscious, enquiring, seeking after the light of truth ; the sages, wise men and the philosophers and theologians of history. The sons of Ham are

the black, the dark, the ignorant, the subject race, trodden down under the feet of such men as Nimrod ; that is to say, the race ought to have been both free and moral ; but, the rulers have used their despotic powers to keep men under the heels of the absolute despots, and thus the race of Ham has never been able to rise above this degraded condition. Even to this day, they are black, the sons of darkness, full of ignorance and of gross superstitions ; the worst phase being that of serpent worship, which still survives in West Africa and other parts. The sons of Shem are the race within which the Divine Name has been cherished. The history of Shem is that of Divine Grace, under the manifold forms so well known in the Scriptures. These sons of Noah are the children of destiny, and it is in the study of their names, as germ conceptions, that the way of development can be followed. This is not a theory void of foundation ; let those who wish to go more deeply into this matter study the works of that great student of languages, Max Müller, and they will see the way upon which careful scientific workers have been travelling.

As related to the sons of Japheth, the elder brother, what is required here is not to enter into details but simply to point out what may be called the historical development of this race. It will be observed that Japheth, Gomer and Magog are pre-historic ; they exist away far back in the dark ages ; yet, the inference is that they are the sons of light ; the light bringers in the dark ages into which scholars have not yet entered. If the thought is suggested that to Japheth it might yet be made possible to trace the light of truth in the great, wonderful, beautiful, thoughts that underlie all myths, a beginning would be found for this fascinating form of thought. By Japheth here is not meant the man, but the spirit of the age, and the motherland in which the sons of men lived as one family. The first migration of this race is the family of Gomer ; it is a question whether this is the race known as the Cymri, who are conceived as travelling westward to Galatia, Gaul, Brittany and the British Islands ? If this is correct, then the Welsh, and the Celts of Ireland and Scotland would be the lineal descendants of this family. What seems to be certain about this family is that its history is lost in the pre-historic age ; but, it is equally certain, as proved by the science of language, that the family is akin to the Arian race ; only, this name of Arian appears to be an arbitrary one ; it arises in connection with Cyrus, the Persian,



thus the more suitable name is the Japhetic race, the root from whence the intellectual families have arisen. The second son of Japheth is named Magog. The question that arises here would take this form : In the pre-historic age did another family branch off from the mother stem, and land toward the north and east, that is toward Russia, the Caspian Sea and Turkestan, and was this the family in which, in process of time, there was a great development of thought rising above Shamanism and magic, and in their thirst after knowledge left their brethren far behind them, advancing as sons of the light and truth into Afghanistan and India? This also is a great pre-historic movement of a noble family of great thinkers; the fact that they came from the direction suggested is accepted; and it is also known that they are closely related to the Medes and Persians. Further, there seems to be no doubt about the fact that the emigrants into India, known as the Brahmins and Hindus, are of the race of Japheth, as amply proved by the roots of their language.

With the family of Madai, the Medes, there is the passage into ancient history. It may be supposed that this family migrated northward; and, in the days before Cyrus the Persian, it was the Medes who were supreme in power in that part of the world. What has to be suggested in connection with this family is that it is at this period that gross Shamanism, magic, sorcery, and idolatry are confronted with a new movement, a higher, purer form of thought, known as Zoroastrianism, the religion of the Medes and Persians.

About the next great family of the race of Japheth there seems to be no doubt; Javan is identified with the Ionians, the Greeks, the intellectual family that shines with a lustre which people cannot misunderstand. If it is stated that the Greeks are the fifth in a fifth age, this is saying, in other words, that they are the intellectuals in the race of intellectuals, and, as testified by scholars, this is actually the position that they occupy in history.

The sixth family is that of Tubal. It may not be possible to identify this family with the Romans; but there is this link of thought that may be used; there is kinship between Tubal-Cain, the worker in brass and iron, and that mighty race of thinkers, workers and law-givers in the world, who forged into shape a mighty empire. In this study the purely literal and historical is not what men require; it is the Spirit that teaches to profit and it is not out of place to think of the spirit of Tubal:

Cain as living in the greatest of the Romans ; they welded their empire well, that is strongly, with power, law and wisdom, therefore, it has to be confessed, that the Roman Empire is a worthy son of Japheth.

The seventh family of the race of Japheth is known under the name of Meshech. Javan, Tubal and Meshech are linked together in the prophecy of Ezekiel. They are supposed to have lived about the region of the Black Sea and to have moved westward and northward ; if this is correct then it may not be so far wrong to suppose that the family of Meshech migrated to the north-west through Austria to Germany and Scandinavia, thus forming the Teutonic race that has been the regnant power in the West since the fall of the Roman Empire. The point worthy of notice here is not the lineal descent of the family, of which there does not seem to be any proof ; it is that the spirit of Meshech, as expressed in Psalm cxx, is a bitter, contentious, hateful one, and the Psalmist is represented as saying, "Woe is me that I sojourn in Meshech" ; his soul longeth for peace, but they hate peace and delight in war. It is well to remember here that this stage of development is the seventh ; it is that of Grace, and here in the house of Grace, the servants of Grace are in a condition of continuous strife and hatred. All that the student of history has to do here is to cast his eyes over the history of Christian nations and Christian Churches everywhere in the West, and the words that will escape from his lips, as expressing the feelings in his soul, are these : "Woe is me that I sojourn in Meshech" ; it is the very thought that is burning in the hearts of peaceful Christian men and women ; they cannot understand why the Gospel of Peace and Love should bring forth such cursed fruits when the supreme law of their religion is that they should love one another.

There is another son of the Japhetic race named Tiras ; but, the strange thing about this man is that no one knows where he went with his children. His brothers are more or less traceable in history, or in spirit, but Tiras has no striking features, no great powers of imagination, thought, intensive vision, power to discern good and evil, philosophy, law and governing power, or to rationalise, and theologise, about what the Gospel of Grace means, whilst living as in a seething sea of contention, and never able to reach the four-square City of God, and the New Jerusalem, the Holy City of Peace. In plain words, Tiras has not reached his destined kingdom yet ; the sons of Tiras are the sons of sacrifice

and of suffering ; they are the blessed ones who have been persecuted ; they are the mystics who have lived in Heaven upon the earth ; they are the sons of pure science who think that they are beginning to see in what form the Kingdom of Christ is coming among men. It is worthy of consideration that a modern seer has been calling upon men everywhere to stop expecting the four-square City, to descend upon the Teutonic family of nations, the sons of strife and war ; and, to look eastward to the Slavs, because the future carries with it the destiny of the Slav family. If the vision of this seer is that the Slavs are to follow in the footsteps of Greeks, Romans and Teutons ; and that the kingdom of the Slavs is to be similar to theirs in the future, then he has not seen clearly, because, the true vision of the future is not that the down-trodden Slavs are going to rise up and tread others down ; but, having lifted up the sacrifice of suffering, they are waiting for the coming of the High Priest of Humanity, the King of Kings and Lord of Lords, of Whose Kingdom in peace, truth, righteousness and love there shall be no end. Indeed, if the Slavs are to become the enlighteners of the world in the future, they must realise that the Kingdom of the future is not for self-seekers, for politicians, or for kings and emperors ; it is for all mankind ; for the poor, the sorrowful, the meek ; for all who desire to know truth and righteousness ; for those who are merciful in spirit, pure in heart, lovers of peace, and who know that the Gospel of Grace means the life of self-sacrificing love ; and, that this is the blessed way that leads direct to the four-square City of God.

This vision of the Japhetic family, in their lands, tongues and nations, is worthy of careful study ; the germs in names have lived ; they have followed the order of development ; they have their distinctive forms ; and thus, as a spiritual study of a great intellectual race, they require careful consideration.

The thoughts can now be turned to the race of Ham, the black, the servant of servants, the one that lives as under the curse of Heaven. The contrast is strange, that wherever the sons of Japheth go they are the lovers of the truth, the haters of evil, the keen thinkers, the upholders of law and government, the fighters to the death for wisdom and pure doctrine ; and yet, wherever they are found there is no peace ; it is the sword of war, or pen, or of tongue. This is the destiny of the families of Japheth ; they are as angels of light in a dark world fighting with the demons of darkness ; but their fighting qualities, their

intellectual powers, are so keen that if they cannot find demons and dragons to destroy, they turn upon one another and fight as if their very lives depended upon fighting. What Ham represents here is the corrupt, psychical moral nature ; the spirit of irreverence as related to God and man ; the base spirit of mockery, of cursed delight in evil, and the unworthy son that is so wicked as to speak of, and delight in, the shame of his father. This is being black-hearted ; the soul is a dark place ; and the light of truth is turned to chaos and darkness in such a soul ; if it is not hell, this is the way for men to take who have the intention of going there. It is not necessary to strain the imagery that expresses what a ruined moral dark soul means ; the fifth Commandment carries with it the promises of blessing and long life ; to break this law wilfully is to go forth and meet cursing and death. Ham is as the root, or the germ ; and what men may expect from such a seed is what is involved in the germ. The family of Cush is like the father and the grandfather ; thus the first fruits are found in Nimrod, the mighty hunter, the founder of arbitrary government, of despotic sway, the ambitious spirit that will not rest until the whole world is under his heel. Pride and power, war and suffering, cruelty and injustice, follow in his footsteps. There is no mercy where the rulers are Nimrods. It is only necessary to cast the eyes over the lands possessed by the family of Cush to see that for the subjects of such rulers, freedom, liberty and equality are words that must not be uttered, or the penalty is death. Mizraim as a family migrated to the land of Egypt : Upper and Lower Egypt is their country ; and if men are anxious to know what is meant by the spirit of the Pharoahs, let them read about the building of the Pyramids ; their tombs, their palaces, and the history of Egypt generally ; think upon the Children of Israel and their bondage ; and try to conceive what Egypt represents in history. Phut, as a family, seems to have migrated to Libya ; the race has not been greatly honoured in history ; the inference might be that they were over-awed by the Egyptians, that is they were dispersed throughout Africa, that as they did not hunger and thirst after truth and righteousness, they got lost in the darkness of heathendom, and to-day their descendants may be the worshippers of evil powers, of the serpent, the miserable bondmen of medicine-men, wizards, and sorcerers. The family of Canaan is of more importance ; this is where the race of Ham is said to appropriate, to take possession of, that land promised to Abraham. Cush

had a wide domain in Ethiopia, in the valley of Mesopotamia, and in parts of Arabia; Mizraim had a great dominion in Egypt; to Phut it was given to rule in Africa. To Canaan there was given, or possession was taken, of the land of Palestine, the portion reserved for Israel. Just as Greece is the glory of the intellectual world, so Canaan is the shame, of Ham, as moral; that is to say, the place and land most sacred upon the earth, or in the soul of man, the moral inheritance of Israel, is under the curse of Heaven, under Canaanite and Philistine, under Israel and Judah, and under Christian and Mussulman. The moral symbol is degraded; the land flowing with milk and honey, the joy of the whole earth is made the base battle-ground for ambitious rulers and nations. The thought to be kept in view here is that the true moral condition and nature of man is not known, it is the degraded mind, the wicked heart, the perverted intellect that reign, and the land has never been the sacred place, as the soul of man, or of mankind. This is something like the story of the race of Ham, the black, the ignorant, the self-asserting, the irreverent. Cush is a desert and semi-barbarous. Egypt is degraded and under the rule of Turk and Briton. Phut is heathendom, and barbarism, without a history; and Canaan, the pleasant land, is under the Turk and waiting for the day of redemption.

Turning away from the descendants of Ham to the sons of Shem, there is the hope that the pathway will be more bright than the road upon which the black degraded race has followed. The thought already suggested is that Shem, as Name, represents the principle of Grace; and that it is involved in his name and nature. This is where the mystery of the way of life has to be found. Shem is the Name for the principle, the seed; it is not the name of Shem that reveals the way; this must come out in the names of the generations that arise out of Shem. The finger-post points forward in history to the children of Eber; Shem is the brother of Japheth, the elder; of the light, the intellectual power, that seeks after truth. What the record says is that Shem had five sons, these being Elam, Asshur, Arphaxad, Lud and Aram. There are those who assert that there is a mistake here, that Elam is not of the race of Shem; and that Asshur the founder of Assyria belonged to the same race as Nimrod. There is another explanation, that the names are not what is specially considered; it is more that the lands, occupied by the families named, belong to that branch of the race of Noah. For

example, the Turanians drift away to Turkestan, India, China, and to other parts of the world; as vagabond wanderers they repel each other; there is no cohesion in their societies; they do not form strong, well-organised states; with the exception of China and Japan, they are weak and defenceless, and thus the families that arise out of Noah fight against, and overcome them, or they are driven further away into the darkness of barbarism. What can be seen is that the countries of Elam, Persia, Susiana, is within the range of the inheritance of the race of Shem. The Elamites are a very ancient warlike race; they were the rulers over Babylonia at a very early period; they were the neighbours of the Apharsathchites and of the Assyrians. It is probable that they carried with them into Chaldea the picture writing that eventually became the Cuneiform Syllabary. If all this is correct, then, it is possible, that the civilization of Chaldea may be traced to an Elamite source as much as to the Turanian Accad. It has to be remembered that Elam was a great power more than 2,000 B.C.; that it continued to be a power in the East until the fall of Nineveh; and that Elam was the central district of Persia after the fall of Babylon and the rise of the Medo-Persian empire. The important thought here is that Elam is a source of light, civilisation and religion. Elam and Asshur, are the great religious centres of the pre-historic age as related to Turanian heathendom, and to Babylonian power. If true spiritual religion, of a kind, was to be found upon the face of the earth, the question here is this, was it to be found specially in Elam and Asshur? What may be noticed here is that Elam and Asshur are not far separated from their cousins in the north and from the Medes in the north-west. The connection here is an interesting one, and it takes this form: if Shem is to prosper his brother Japheth must not be far away; they must be in frequent communication. Japheth cannot increase unless he dwells in the tents of Shem; and Shem, if he is to be blessed by the Lord God, then he must receive and use the light of truth that radiates from the face of his brother Japheth. It is well to remember here that the story of Elam and Asshur is not pre-historic only; it is so far back, the assumption is, that in their days the families of humanity were as one; the great Dispersion had not then taken place. The conception is that if the sons of Japheth were shedding intellectual light upon mankind by the study of the stars, by myths, and serious speculations in the region of great metaphysical truths; the sons of Shem were near,

with, their tents, their flocks and herds, musing upon the great mysteries of religion. It is quite true that the kindred of Abram were idolaters in the land beyond the Euphrates ; what the Bible goes on to teach men is that Elam, Asshur, and Arphaxad are left behind in their lands and nations, and, it is in the line of the children of Eber that the light of life and the Grace of God are to be found. The thought to carry forward here is that Grace, in form, in life, in thought, was found in Elam, Asshur and Arphaxad ; and it was carried westward to Aram, or Syria, and to Lud, or Lydia, in Asia Minor. The great thought is that Eber is where the pivot of true religious experiences are to be found ; the spiritual historic way of development is by Peleg and Reu to Terah and Abram ; the natural way by the sons of Joktan and his numerous family into Arabia. It must be remembered here that Shem represents the Name above every name, as Grace, as Faith, the very spirit of religion ; that all the names that arise out of Shem are honourable, gracious names ; that they represent a great history of development of religion in many forms ; and, what is strange, but true, all the names, and the histories in connection with the names, are to be carefully studied. To change the order of thought if Japhet is like unto the light, and Ham like unto the prism that refracts light, then Shem is to be compared with the beautiful spectrum in all its colours and rays of motion. Of course, the thought here is that when science comes to its kingdom, then the light of truth will be pure ; the medium will be perfect and transparent ; and the spectrum of religion will be the joy and delight of scientific thinkers ; they will be changed into divine prisms, and then the Light of Grace and Truth will be glorified. This thought requires to be carried forward in this study ; separation, or estrangement, of the brothers Japhet and Shem must be fatal. This is what explains the miserable, unhappy condition of the East, particularly of India ; the light was there in abundance by the sons of Japheth ; but the sons of Shem did not go with them ; thus the awful idolatrous darkness. If students look round the world of history they will find that this is true everywhere ; no intellectual light, then no pure religion ; no true religion, then no light. Perhaps, the history of Christendom will give to students the best examples as to how this law operates. If the age is one of superstition, ritual and ceremony, it is also that of intellectual darkness ; and, if the darkness is like that of the pre-Reformation period then society, state, clergy and rulers become corrupt, cruel and

tyrannical. Shem is blessed, but not apart from Light and Truth ; Japheth also is blessed, but he must " dwell in the tents of Shem." This may appear to be a strange way of expressing this great truth, but it is one with which devout students in religion, and in science, are familiar. This is what explains theosophy, gnosticism, agnosticism, and many other " isms " ; the intellectual gods reach the pinnacles of the highest mountains ; they are almost transfigured ; they get dazzled and dizzy with their own glory ; and, down they fall into the awful darkness. It is the story over and over again of Lucifer, the Son of the Morning : the intellect severed from true pure religion, in the fear of God, is doomed to failure ; this is the judgment of history in East and West, and it is full time that wise men should realise this to be one of the greatest truths that will be recognised in the future.

Having glanced at the seed thoughts that underlie the generations of Noah and his sons, and formed the conception that what they represent is a prophetic germinal representation of the psychical nature of mankind, and of Man, it is not necessary to enter into further details as bearing upon this subject. What is suggested in the opening verses of Genesis, Chapter XI., is that mankind has to be studied as a unity ; it is as a unity that the pre-historic period exists ; therefore it would be waste of time to begin to try to differentiate families, tribes, and nations. The feeling is that the mass of mankind is undefined ; that there has been development ; but there is no definite classification ; there is no rational conviction of separations ; the race is one. It is quite understood that there are many particular families and tribes, even nations ; but in a real sense there is a human, an Adamic race ; they are one ; and there are master minds in the midst of mankind, who have their dreams of forming a great empire of humanity. This is, perhaps, the first example of this kind of earthly ambition ; it is Nimrod, son of Cush, that gets the credit of cherishing this dream of earthly greatness ; but it has been repeated many times, in Assyria, Babylonia, Persia, Greece, Rome, and during the Christian Age. This is not something new, it is the old, old story of the elder brother, the moral man, the Adam nature, trying to attain to supreme sovereignty over the earth. If thinkers will look this matter straight in the face, they will easily see that this is what might have been expected ; in the very nature of things the intellect will reason ; the moral nature will seek to rule ; and, priests with their religions, earthly and idolatrous, will support what



is for their own good, and for the glory of their gods. What has to be realised here is that this means coming to the semi-conscious realisation that this is rebellion against Heaven ; it is the intellect and the moral nature taking one side against Grace ; it is the rejection of the Divine Way of Life by Grace in the Spirit of Love. Men say, " Go to, let us build a mighty empire that will be earthly and carnal that will make manifest the glory of men, and the gods they have created." The answer from Heaven is, " Go to, let us go down and confound their language." What the wise, far-seeing rulers of men sought after was unity in the Adam race ; it was simply impossible, in the nature of things, that unity could be found by following this policy. Will the politicians, the wise men, the cunning priests, of the twentieth century A.D. be able to perceive that they are involved in the same sin ? Assuredly, the record of history from Babel until this day, is the history of that fatal schism which disrobed Grace, and sent her forth into a hostile world to serve, to be persecuted, and sacrificed, for mankind. This is something like the story of Babel and the confusion of tongues ; it is the rejection of the Spirit of Grace and thus of true unity in the world ; and, the story of Pentecost is the reversal of that rejection ; it is where the Spirit of Christ is made manifest in Grace and Love.

What has to be kept in view in advancing to the study of Brahmanism, or Hinduism, as a religion, is to get a conception of what this movement means in history. The Man moral, in the image of God, has been seen as created ; the Man as fallen, has written his own history upon the past ; the Chinese, it has been conceived, carries forward in time the ideals of family religion and of ancestor-worship. The family gave place to the many families, to many individuals, to many gods, and to many conceptions about religion. There were giants on the earth in the days when intellectual, moral and gracious angels walked together upon the earth and taught men strange myths about many gods ; and, however strange it might seem, it is true that all these peoples were led to see that one day a Hero, a Saviour, a Redeemer, would come and save them from their enemies. This is the link that unites the many myths, and preserves faith, hope and patience in the earth ; but, it is Enoch, and Noah, who, in the dark days of humanity, teach men that a Man could walk with God, be on the earth and in Heaven ; and that after the coming and the departure of this Man, there would come peace, rest and comfort.

The thought that arises here is that all forms of heathenism, as Magic, Shamanism, Sabatism, Animism, and all other superstitions, are to be left behind, in this sense, they have been made manifest ; they form the groundwork of all base men and degraded religions ; if men are earthly and carnal, uncivilised, degraded, then they will accept the most foolish superstitions, the conceptions conceived by earthly, cunning, cruel men, who use the knowledge they possess as the means of gaining, and retaining, power over those who are ignorant and debased. It is not necessary to prove this theory ; it is well known that belief in ghosts, witches, magic, divination, spirits, false gods, has lived on throughout the ages in every country upon the face of the earth ; and, men and women are not over-much astonished in this enlightened age, and in Christian countries, when they hear of professors of astrology, of divination, of dream interpretation, of spirits, good and bad, spiritualism, spirit-rapping, clairvoyance and theosophy. All these base superstitions have been carried forward through all the ages ; the stage of development is that of moral wreckage ; there is just enough light of truth to see the wild raging sea of destruction ; and, the helpless stranded humanity that will not turn the eyes heavenward, and will not hear the Divine Voice.

As it is with all these base forms of superstition so it is with all forms of myths ; and all kinds of gods. In the ancient times they were found useful as means of instruction ; as a way by which men could get past the visible and tangible to the ideals and spirit forms. In parts of the East these gods still survive in all their hideous forms and modes of thoughts. In the West, the gross forms were destroyed by the keen wits of great thinkers ; trampled under foot by the iconoclastic Romans ; and banished into the darkness from whence they came by the light of the Gospel of Christ. It would be a mistake to suppose that Christendom has destroyed all forms of idolatry ; there may be idols in the market-place ; demons in hells upon the earth ; and gods in literature, art, legislation, government and religion. True, these gods are more spiritual in form ; but, if this also is idolatry, then, where will men look for a Temple of God that is heavenly, where men worship in spirit and in truth ?

The object in view here is to reach this point ; that such forms of religion are not to be counted when there is an advance to consider later developments. It is to be assumed that these forms, as explained, subsist, and are continued, under new con-

ditions ; but, they ought not to be classed, and defined, as portions of that form of religion which is in travail to bring forth a new ideal. The meaning is plain enough, but it does not follow that all students will see, and understand, what is meant. Here it means that in the study of Brahmanism, what ought to be kept in view is not the degraded forms of superstition that exist in India, or the many interesting myths about all kinds of gods, it is this : What is the ideal that underlies Brahmanism ? What is the truth it was meant to convey to mankind ? What advantages would mankind have derived from the revelation if it had been received, loved and obeyed ?

It may be said that this is a strange assumption to begin with : it is actually granting the possibility of a Divine Revelation to the fathers of the Brahmins ; conceiving the thought that Brahmanism might contain a message to mankind that the Brahmins did not clearly comprehend ; and that they acted in such a way that what was revealed to them became a means of cursing instead of blessing. Devout thinkers, it is to be hoped, will see what this means ; it is not a claim that Brahmanism is to be placed on a level with the revelation given to Abraham and Moses ; it is simply saying, Conceive this to be possible, that it pleased God to reveal by Brahmanism great natural truths ; that is, natural, as in a stage of spiritual development.

To follow this line of thought clearly it will be well to remember that the Chinese, the Turanian form of religion, is conceived as objective, as physical, as light in the darkness. The mythical stage is more complex ; its symbolism is that of physical life ; and, as suggested, the Man, and the means of salvation, have been seen. The psychical thought that seems to underlie Brahmanism is that of the spirit of man making this extraordinary effort of turning the attention inward to the mind, whilst not losing touch with the visible and tangible physical world. This is a definite stage of development ; it is objective, subjective, and retrospective ; it is the man saying to himself, I must analyse what I know, and how I know, and if I am successful in this great enterprise, then I will have made the glorious discovery of the way of salvation by knowledge. Students will observe that the study is not that of the analysis of the mind, as living, as functional, as health and disease, as good and evil ; this is the problem of Zoroastrianism, or Parseism. In the language of philosophy, the Turanian forms of religion give to men the many particulars that underlie all religions ; the religions of myths, of idolatry,

are the strange syntheses into individuals as gods and men ; and the problem here specially is the general conceptions that form knowledge. But the objection may be raised, surely this is a stage of development far in advance of Brahmanism ; but those who know the subtle, far-reaching conceptions found in the Vedas, will perceive that this expresses the ideals they contain. Another word of caution may be given here for thinkers ; it is that this conception is not a new one ; it is repeated over and over again in the revelations contained in the Bible ; the rule is that the seed is given to men ; it is planted in the earth ; and men have to wait, watch, and work, to realise the harvest. The rule throughout history is that the revelation is never understood in its spiritual significance ; and, men entirely fail to reach the ideal and change it into practical reality. This is found in the history of Israel, in Judaism, and it is being branded into the souls of Christian men ; the ideal in Christ they know, but the realisation by the Church of Christ, and by Christian men, is that of failure. If these thoughts are remembered when glancing over the story of Brahmanism, it may be more easy to grasp what it means as a stage of development in religion.

It is well known that Brahmanism is pre-historic ; historians have not been able to fix any date, about which the migration of this family of the Japhetic race took place ; or why they left their home to wander into India. It is not a settled question whether they left their brethren about the region of Elam and Media as friends, or, in a spirit of strife ; or as a protest against the Shamanism, etc., that degraded their brethren about Turkestan. There is a supposition that the Medes, or Persians, and the Brahmans, could not agree about their mythical gods and this seems to be proved by the fact, that the gods of the Brahmans came to be known as the demons of the Persians ; and, the demons of the Persians as the gods of Hinduism. It is probable, however, that Vedic Brahmanism was too lofty in its conceptions for the masses of men in the motherland ; if this is correct, then it might be found that the great idealists went forth seeking to find a better country where they would be able to pursue their quest after divine knowledge. Into the land of India they came with their flocks and herds, bringing with them the civilization they had attained, and the Vedas they had pondered upon in their native land. The land they entered was occupied by the many families of Turanians, who were the degraded worshippers of spirits, and of evil powers, as conceived, in the lowest phase of

natural religion. About this migration there is little doubt ; it remained as a tradition in the race ; and, it is now proved, by the study of languages that the Brahmins belong to the Arian family, in other words, the Japhetic race.

The fact that cannot be questioned is that the arrival of this race in India was that of a superior race to that which was in possession of the land ; they were educated, had higher conceptions of life and duty ; were capable of working together for the common good ; had a family and tribal organization ; and thus, as compared with the people in the land, they were more like gods than men. They carried with them the patriarchal government of the family, thus every father was the priest and ruler in his own home ; and they were said to be the twice-born race, as compared with lower races living in barbarism. In process of time they occupied the region of the Punjab, the valley of the Indus ; they spread over the regions of the Jumna and the Ganges, and in this way they became the priests, the rulers, the teachers, the lords of the land. The Brahmins as supreme in power claimed for themselves divine authority and power ; they were the highest, the sacred caste ; and to this day they seek to maintain the same position. The second caste was that of soldiers, kings and rulers. The third caste was that of farmers and merchants. The fourth, the people, of the lowest caste, were without rights or privileges, they were subdued to the service of the other castes. The arrangement is an ideal one—for the Brahmins—but it stands condemned ; it is based upon selfishness and self-assertion ; it may have in it much of the cold light of intellectualism, but there is no equality, freedom or liberty ; there is the outrage of moral law ; and, Grace is not invited to enter in, and live, in the dwellings of the Brahmins.

Why did this highly-endowed race of mankind act in this unjust and cruel manner ? Why, indeed ? Why is this the story of mankind through all the ages, in the East and in the West ? The story is ever the same ; men follow after the light of truth as the one thing needful, and they willingly forget that the light and the warmth of Grace are required for the blessed life. Is it to be conceived that the Brahmins followed a will-o'-the-wisp in leaving the motherland and in going forth to find what they desired to possess in India ? This is not the conception ; they had ideals ; they were knowing men ; they had ambitions to know more ; they would sound the depths of knowledge, and build a tower of knowledge that would be greater than that

of Babel. If the Babel Tower builders had in view a world-wide empire based upon power, physical, psychical and ethical; the Brahmins may have had even a higher ideal; by thought, by knowing, by knowledge, would it not be possible for them to analyse the universe of thought and thus attain to salvation by the divine power of knowing? All this may seem very foolish to those who have not followed the flights of the greatest intellects; it is not so; there is a great truth to be found here; the mistake is to be found in this: that great thinkers have always tried to find their heaven in the way in which they have laboured; they have lived in, and loved supremely, the means by which they could attain the end; and the end has been lost sight of in the greatness of the Way. This is the history of philosophy in India, Greece, and in the West; at bottom, this intense desire to know means to resolve the order of the universe into conceived, rational, related, classified thought. The ideal is magnificent; it is worthy of a god; it is really god-like, because it is trying to walk in the footsteps of God; to know His very thoughts, His footsteps, His handiworks. The awful failure comes in this form; the thinkers who seek to know are not really creating a universe; they are absorbing knowledge about one; they are receiving light into the darkness of their minds, their minds remain as in darkness; yet there is light all round; the creatures, the men with their black, dark hearts, are at the very centre of their own creations; they have made their own gods; they reign, and the gods are their playthings, the creatures of their imaginations. A great thinker expressed his conception of this subject in this way: he would sooner possess the joy that is in the pursuit of knowledge, than hold in his hands the knowledge that is absolute; in other words, the knowledge that is at the end of all knowing. If the great philosophies of history are looked at from this standpoint, then what the student will see from the altitude of the four-square City, is a great universe full of darkness; but here and there, solitary, or in clusters, there are bright planets and stars that make the darkness of the night visible. It is a strange thought, but there is truth in it; the masses of mankind have been wandering in the night; the stars have been above them; they have given them light and guidance; and there is room for gratitude and thanks to the light-givers. What would humanity have been without them? In the imagery of the Chaldean myth, Tammuz, the lord of life, has been away in the unseen world; Ishtar, the goddess of love, has been far

away searching for her Lord ; and until they return bringing sunshine and blessing, the night is there, and also the stars. In other words, intellectual light, apart from Grace, is only to be compared with night and the stars. When the Lord of Grace returns in His love, then, a lingering, loving, long farewell to all stars ; their glory will vanish away and men will find themselves in the light of the excellent Glory.

What follows from such thoughts as these is that men are to think in a reasonable way about these ancient sages and their conceptions ; it is necessary to try to see with their eyes, think their thoughts, travel with them in their migrations, and thus get to understand their ways of thinking. It is quite plain that the western thinkers do not take kindly to all kinds of imaginary gods. They call the First Cause God and not Brahma ; they think of the Word, the Creator, the First-born, as Christ, not as Vishna ; they recognise that there is evil and death in the world but they do not name them Siva, Kali, or Yama ; they call the sun, the sun, and not Indra ; and thus, throughout the realms of Nature, Man and Grace, they avoid the particular names, as persons, and conceive them as powers, relations, or laws. Of course, it follows that this change of methods in expressing thought has removed far away from grown-up educated men the fairyland of the imagination ; the beautiful heavens and the awful hells ; but, it is still true that children, old and young, do prefer that world to the terrible matter-of-fact world through which men and women have to plod their weary way.

What then is the spirit that underlies Brahmanism ? It is to be conceived in the light of the Vedas which convey to men knowledge of the way by which men know. It is knowing that is of supreme importance ; ignorance is as darkness ; knowledge is the way to light and goodness ; it is the Vedas that contain this knowledge, therefore, they are sacred ; they are like unto the revealed Word of God. The Vedas, the original revelations, are pre-historic ; they are known as the Rig-Veda ; and what this means is that there is in ten books a collection of over 1,000 hymns. Originally these were not written but, kept in the memory, taught orally by teachers, and thus received by pupils as their education. This knowledge is divine, inspired, and it is religious ; it comes from the gods through the Rishis, prophets or teachers, and the form of the hymns is that of lyric poetry. God is Brahma ; but Brahma is the reality that underlies all that exists. The gods are many ; they change their forms ; they are the personi-

fifications of the powers of Nature ; thus Nature is Brahma, and Brahma is Nature. The heavens are the god Dyaus ; the earth is Prithivi ; the sun is Indra ; the Maruts are the winds ; the Ushas are the dawn of the day ; Agni is fire ; and thus all visible and invisible powers are personified and turned into gods. Aditi is what is bright ; thus it is the sky, air, mother, father, and son. All these may be conceived as particular thoughts personified ; but, they are thoughts which being analysed may be synthesised in their order, and thus all the gods can be resolved into one god, as nature, or being. It is this original Rig-Veda, that is the foundation of all knowledge worth possessing. It is the Brahmins who have received, and possess, this knowledge ; they alone can understand and teach the true meaning ; they teach the warrior class and the farmers what is needful, but the lowest of the castes are not permitted to listen to, or to be taught this sacred knowledge. The assumption would be that they are too ignorant to comprehend divine knowledge ; they are only a little higher than the lower creatures ; thus the food upon which the gods live is not for such people. What may be termed the philosophy or theosophy of Brahmanism is known as Pantheism, which means that God is in everything and that everything is God. Nature, in the widest sense, is God, and God is Nature. God is in man, and man is in God ; whatever God is, that man is ; man is a god, and the object in view in seeking after knowledge is to find the way that leads to Brahma as the source of all being and becoming. Brahma, as God, is invisible, intangible, without beginning, without form or senses. The true knowledge is said to be expressed in this thought that the Supreme Spirit cannot be known. With such conceptions as these the highest modern thought would not find fault ; it is recognised that these prehistoric thinkers did actually, in a wonderful manner, discern, that is analyse in thought, the many manifestations found in Nature ; they perceived the unity that underlies all diversities ; they knew that it was possible to analyse matter, and they conceived that the ultimate power was in ether ; they analysed the physical forms of life and discerned its principle ; they analysed spirit and mind ; relations and conditions ; and the synthesis of all that is ever changing, and is illusion, is Brahma. As matter of pure knowledge, that is of careful thinking, reasoning, the conceptions of the Brahmins are to be found in the Upanishads. What may be suggested here is that students will be amply repaid by studying the Vedas and the forms of philosophy



contained in the writings of the great thinkers of past ages. To borrow a mythical figure, the serpent's head is getting very close to the tail; when tail and head touch, the electro-magnetic current will co-operate and there will be abundant light shed upon all such problems as are involved in Pantheism, Theosophy and Theism.

It is deeply interesting to know that these prophets of knowledge received so much enlightenment, were led to see so far into the nature of things; that, as matter of fact they were endowed with marvellous gifts of spirit vision; that their spirits passed beyond all forms, and even of relations, and discerned that all was illusion, the ever-changing, except that which is, Being and Eternal. Spinoza, the Jewish mystic philosopher, and Spencer, the Agnostic thinker, could both stretch out their hands across the many centuries and call these great thinkers brethren in the great world of knowledge; and, perhaps, in their own fields of thought the Brahmins may be conceived to be their fathers and masters. What has to be remembered here is that this great movement in the pursuit of knowledge is natural in the realm of Grace, that is having its origin by Grace, in the natural powers of fallen, sinful men. These men were like their brethren of the same race; yet there were many families that preferred to live on in the darkness of Shamanism; and, very likely, despised these mystic dreamers who had caught sight of a better country. It is not out of place to think upon them as endowed with special gifts of knowledge from Heaven. In the Divine Purpose of Grace, the Spirit of Grace came to them at a stage of development that had then arrived, and this was the form with which they were very richly endowed. It must never be forgotten in these studies that the original nature of man is in the divine image; the very foundations of his nature are godlike; it is because there is this affinity that Grace can operate in a fallen man; but, the development of man is slow work; and that of mankind is the work of many centuries. A deeply interesting thought may be expressed here for consideration; it is that each stage of development has its special, and suitable, time of manifestation; in this instance it is the manifestation of the psychic spirit as perceptive and conceptive; and, the great problems to be worked out in history are these: in what way will the men who are so richly endowed by the Spirit of God, use the gifts given to them for the glory of God, and for the welfare of mankind? There is analogy here with

the great spiritual revelation given to mankind through Abraham and Israel. These sons of Japhet carried into India spirit light from heaven. What has been the results? Have the natural and the spiritual equally failed in their missions? Have they prized the things more than the thoughts; the lantern more than the light; the earthen vessel more than the treasure it contained? To use a Hindu form of thought: Have the Brahmins been bad chariot-drivers, and thought more about the carriage than about the way upon which they were told to drive? Have they let the reins go loose and permitted the horses to take their own way? Have they permitted the spirit to become subject to the senses and the sensuous? Have they instead of keeping the highway of gracious light swerved into the darkness of gross superstitions; and, by doing so, have they become blind leaders of the blind, false guides and teachers, selfish and self-asserting, instruments of ambition and oppression, instead of light-bearers to a dark world and the gracious fathers and helpers of the ignorant and the friendless? The all-important matter, when the books are being balanced, may not be the capital endowment, but rather what has been the use made of the gifts and the opportunities provided? Is the result good or bad, cursing or blessing, poverty or riches, blame or praise, well done, and come in, and enjoy the feast; or condemnation and bankruptcy? It may be easy to condemn the Brahmins after studying the history of Brahmanism in India; but, how will the judgment go with Christians as compared with Brahmins? The races, Japhetic and Shemitic, have been greatly blessed throughout the ages by ever-increasing light of truth and revelations of Divine Grace, and to all appearance, the confession will have to be that they have been unworthy servants; they have not been obedient to the heavenly visions they have received; and they have not done their duty in the realms of Grace over which they were made overseers.

At this point a new line of thought requires to be followed in this direction: Let it be granted that the Brahmins were so richly endowed with spirit-light to guide them in the way to find truth. How have they used their endowments? Have they used them for their own highest good and for blessing to the peoples subject to them for many generations in India? The form of thought is this: there was given to them a great and wonderful machinery of thought—how has it been used? What have been its manufactured articles? Have the articles supplied been fraught with blessing, or cursing, to the races of India?

To put the question in another form : Has the light from Heaven brought light and blessing to India ; or is this the truth that must be faced, that the darkness of ignorance, with all that is involved in this word, has turned upon the light and swallowed it up, with this result, that the darkness remains and men look in vain for any native source of light that will bring blessing to the people. It is the old story in a new form : God took these shepherds, who knew how to care for their flocks ; men who could till the ground and receive blessing for their labour ; and He said, Go, shepherd my poor lost sheep in India and teach them how to live honourably and wisely. They went ; they forgot their shepherd occupation and honest labour and, if the record found in history is true, they have not cared for the flock of God but sought their own interests ; they made the people their slaves ; they withheld from them the light of truth ; they called them the accursed race, and made them live the cursed life. The machinery of life was everywhere stained with blood ; the Brahmins became sons of Cain, not of Seth, or Japhet ; thus, it is not so very strange that the cursed, and the black, races should in the end conquer their conquerors, and drag them down into the darkness of heathenism.

What then is the machinery that has been developed in Brahmanism during many centuries ; and, how has it been used for the glory of Brahmanism ? The light is said to shine forth from the Rig-Veda ; it is by these hymns that there is enlightenment ; those students who are familiar with them say that in spirit they are like, and not unworthy, many of them, to be compared with the Psalms as they are found in the Jewish Bible. Change the mythical names into the names found in the Bible ; call the gods by their literal names, and the Vedas are said to be worthy of a very high place in the literature of the world.

In process of time there was a form of development, or of degradation, and other three forms of Vedas became known : these being the Yajur, the Sama, and the Atharva-Vedas. Each Veda was divided into hymns, or mantras, and into Brahmanas ; the mantras were metrical and used, by recitation, in praise ; if in prose then they were inaudible. The Yajur-Vedas have specially to do with sacrifices ; the Sama-Vedas are compared with that of breathing forth speech. To put these in the light of the method of the Spirit, the Rig-Veda breathes the spirit of faith ; the Yajur-Veda the spirit of hope by sacrifice ; the Sama Veda the spirit of patience as supported by the god Soma, that

is a form of intoxicating spirit taken from the Soma-plant ; and the Atharva-Veda gives the earthly, carnal results. This Veda is of later date, and used for the removing of evil influences, for incantations, magic, sorcery, etc., etc., thus indicating clearly that the darkness had not only been in conflict with the light, but it had gained the mastery, and the Brahmins in their ministrations had sunk to the low level of the subject heathen races in their dealings with them.

What has followed this division of the Vedas in India ; this sacerdotalism, ritualism and ceremonialism is what has taken place in all lands where priests have gained the ascendancy and try to rule over the people in the sacerdotal spirit. There came jealousy, strife, opposition, separation, different schools of thought, and methods of interpretation of the Vedas. The time came when the light in the Vedas was itself made subject to analysis and those who know what is meant by spectrum analysis can fancy what took place when it was discovered that the light of truth is not one only ; but, when refracted through all kinds of human, earthly prisms, it may become a chaos of colours, a rainbow, or a beautiful spectrum. The problem might take this form : What is the light of truth ? and, How can it save men from destruction and death ? How can the light be used so that men may rise above all that is illusionary and attain to the life real, immutable and eternal ? At bottom it can be seen that all the races of humanity have been, and are, really asking the same questions. It is, how they will be saved from evil, sin, trouble, death, consciousness, life in forms that may never come to an end ? The prophetic way has been to seek light from Heaven ; to walk in the light that shines upon the pathway of life ; and, to follow in a meek, humble spirit wherever the light guides the pilgrim feet. Apart from all controversy history proves that it is not possible to find a better way ; that it is fully satisfactory and will explain all mysteries is not expected, and the pilgrim that is seeking for a better country, would consider that he was unreasonable if he expected to find in the desert the delicious fruits and the lovely flowers that will be found in the Land of Promise. This is a matter of common sense ; life is a pilgrimage for sinful, erring, ignorant men ; and, they are fools or rogues who say that they can, as by magic, change the conditions under which the pilgrimage is carried out. This is not saying that the pilgrim knows all that the way and the light may mean ; it is that the pilgrim is plodding on his way and

means to do his very best to reach the end of his journey ; he would not deny that the light in which he was walking was light from Heaven ; and that at any moment he might be privileged to meet with angels sent to encourage him on his journey. It can even be supposed that if an angel said to the man that Heaven had come down to earth and was all around him, his ready response would be, " Praise the Lord, I know it ; for if I had not found Heaven I would have been in hell " ; to taste the Manna of Grace is to eat the food of Heaven, thus Heaven must be near every pilgrim thus guided by the Spirit of Christ.

The prophetic age of Brahmanism is to be found in the Rig-Veda ; the sacerdotal age of authority and priestly assertion is to be noticed in the Yajur and Sama-Vedas ; the age of conflict with evil powers and with degraded humanity is found in the Atharva-Veda, and, at this stage, it is the powers of evil that gain the victory and Brahmanism is defeated by the very powers it hated and despised. This does not mean that in the physical world of things the Brahmins changed places with the despised races ; but that spiritually they were dragged down to the same base level ; and, that the religion professed, and practically followed, was that of base idolatry, magic, divination, and all those arts in common use throughout India. The sacerdotal stage of development, or growth, has always been an unhappy one ; it bases its claims upon divine authority ; it rules or governs by divine right ; it is the priests alone that can be the reconcilers between the heavens and men ; they alone possess the knowledge of the way of truth and life ; they are the mediums of blessing for mankind ; they alone are able to interpret divine truth ; those whom they bless are the blessed ; and those whom they curse are cursed. Priests delight in sacrifices, rites, ceremonies, and traditions ; it has been so in India ; it has been so wherever priests have risen above the people ; it is so to this day ; they have been, and continue to be, the blind leaders of the blind. The strange thing is that priests have failed to discover that their priestly pretensions and their sacerdotal authority is sham ; they were never meant to be anything else but sham ; that is to say, they are not real priests at all ; they are signs and symbols ; they are reflections ; they are shadows and not realities ; they are imitations and not pure gold. All this may appear to be severe upon the priestly class, but, there is the highest authority for stating that what they are, all that they wear, and all that they do, is summed up in this word ; they are patterns of what is

real, of the true, spiritual and heavenly. If they had copied, and lived up to the patterns given them through the prophets, they would have been worthy of honour ; but, when it is realised, that, as a class, priests have always perverted the divine patterns and degraded them into earthly, sensual, and devilish forms, then it is seen that their desert is shame, not honour, and the better way of dealing with them is to leave them severely alone in their false glory and grandeur.

It is not necessary here to enter into details about the ritualistic forms of worship ; the ceremonials observed ; the powers claimed over men, devils and gods by the Brahmins ; they are all recorded in history, and those who care to follow up such studies will find that the task they set themselves to accomplish is not an easy one. It is worthy of notice here that light is required to discern what is true and what is false ; what is real value and what is sham ; what is a pattern, or a sign, and what is the reality. What follows is not usually observed ; it is, that light becomes dangerous where men see, especially for priests and pretenders, because, those who suffer from the evil deeds of those who say they are the reconcilers and peacemakers among mankind, and are not, are sure to be closely watched in what they say and do. This means that all kinds of Vedas, and all forms of truth, are enquired into ; the patterns are compared with the originals and the discrepancies are observed. What is known as the Vedanta is a departure from the simple forms in the Rig-Veda ; it begins with the Mantras, or early part, and the Upanishads are said to deal with the later portions. The Vedanta means the end of the Veda, or Upanishad ; and, all this means that the keen Brahmin mind had passed beyond the forms in the Veda, and the ritual and ceremonies of priests, to consider what the impersonal self, or Being, means. The explanation is that Reality is eternal, supreme spirit, the Absolute, Atman, Brahman. There are bodies, and environments, but they are not real, they are illusions, or maya. The individual man, as body and soul, is only a semblance, subject to change, to transmigration, impersonal, and at bottom one with Brahman. It is because there is apparent individuality that there is pain and sorrow ; do away with personality and get to the unity of being and the end will be peace and rest. What men require to know is the First Principle of Being ; but what men cannot know, in essence, or substance, is Being. Brahman is said to be existence, intelligence and beatitude, as giving existence ; as making self-

luminous in light or in knowledge ; and the blessed state is as that of a dreamless sleep ; it is to be nothing and know nothing. What is the good to be found in all this endless study of things, thoughts and words ? Perhaps this was the feeling that came upon later thinkers ; it is all reasoning and all unsatisfactory. The priests and their mummeries : the philosophers and their philosophies, lead direct to gnosticism and agnosticism ; to knowing and not knowing ; to a life that is illusion and an end that is darkness. Is it any wonder that scepticism and unbelief took hold of men, and that heathenism made headway against the religion of Brahmanism ? The priests of Brahmanism might declare that their religion was supreme throughout India ; but, the spiritual onlooker would say, it is not so, the pure religion of the Rig-Veda has disappeared, and Brahmanism is degraded into Shamanism ; that is, of spirits, gods and demons ; of magic, incantations and ceremonies.

This may be said to be summing up Brahmanism in an unreasonable manner : it is not giving full consideration to the Rig-Veda hymns of praise ; to the Yajur-Veda forms of prayer ; to the Sama-Veda chants and worship ; to the Atharva-Veda of sacrifice, rite, ceremony, spells and incantations ; to the powers of men over gods and demons. It is to pass by with little consideration the civilization, the learning, the wisdom, the epic poems, the Puranas or legends, the cosmogonies, the great speculative studies, the Tantras which deal with female powers ; with Siva, Kali and Durga ; with drama and law, with the Yoga system of thought ; and with Jainism which arises out of Brahmanism. The problem here is not the greatness and the glory of Brahmanism ; it is, what is the spirit that moves in the religion, and, what do men know about the results ?

It is necessary here to make a few remarks about Buddhism, as arising out of Brahmanism ; because this is a religion of great influence in the East. In one sense Buddhism is conceived to be the Protestantism of India ; that what the Protestant churches have been in the West as against Roman Catholicism, that Buddhism has been against Brahmanism. There is a certain analogy but it must not be carried too far ; Buddhism is a revolt against Brahmanism, but it is difficult to see in what way it has improved the spiritual position and given to men greater spiritual freedom and liberty. Buddhism is a protest against priests, sacrifices, and castes ; but it is difficult to see in what way the realm of spiritual thought, in which religion dwells, is improved. The

Buddha, or the prince who became Buddha, is known as Sakya-Muna. It is said that he was tenderly cared for by his parents, who were very anxious that the pain, the sin, the suffering and the sad aspect of life should be kept out of his sight. However that may be, he discovered that pain and trouble existed in the world ; this made him very unhappy, and it became the great desire of his heart that he should deliver men from their unhappy condition. It was taken for granted that Brahmanism could not bring deliverance ; it had been tried for ages and had failed ; thus what he wished to discover was the way to attain to rest. He was familiar with the doctrines, the teachings, of the Brahmins, but he saw no way of escape for mankind in their teaching. He thought upon and studied out the problem in his own way, and after much study, privation and solitary communings about the mysteries of life and being, he received the divine gift of enlightenment whilst sitting under the shelter of the Bo-tree, the tree of knowledge. From that time he taught his disciples the great truths which they required to know about the way that would lead to Nirvana. The sublime verities are : (1) That pain exists. (2) That pain is caused by desire, by the affections. (3) Pain ends in Nirvana. (4) There is a way that leads to that end known as the eight-fold path. These are : 1, Right faith ; 2, right judgment ; 3, right language ; 4, right purpose ; 5, right practice ; 6, right obedience ; 7, right memory ; 8, right meditation. If men could get to know this cycle of true knowledge, this would abolish ignorance, and then pain would be gone. There are ten precepts given which all men ought to obey : (1) not to kill ; (2) steal ; (3) commit adultery ; (4) tell lies ; (5) get drunk ; and, for those who aspire to Nirvana by the religious life, (6) abstinence from food after mid-day ; (7) from dancing, music, drawing or songs ; (8) from wearing ornaments and using perfumes ; (9) from a luxurious couch ; (10) not to prize gold, silver or wealth, but to prefer poverty and beggary. The virtues of character are : (1) almsgiving ; (2) purity ; (3) patience ; (4) courage ; (5) study ; (6) knowledge ; (7) charity, or kindness. The way of life is that of peace-making, resignation, humility, repentance and confession. Truth is to be spoken, self-sacrifice carried out, and kindness shewn not for the good of others so much as for the good to self, to escape misery. The way to the other shore, to Nirvana, is by following the way of virtue, of renunciation by self-annihilation. Thus to save self, self becomes the first consideration ; living is, in a sense, the life, of self-seeking,



because every effort is toward the losing of self by Nirvana. Life under such conditions is like that of sitting under the Bo-tree with the legs crossed in the attitude of meditation ; it is to see that the world is full of ignorance, pain and trouble, and to know that all this is illusion, *Maya*, the ever-changing ; and that what is of real importance, is to break through the bonds of sense and to find deliverance by Nirvana. The desirable state is like that of the mystic trance : it is a condition of apathy, it is not to cultivate thoughts or ideas, but to be without these ; the absence of ideas. This is the way that leads to becoming a Buddha ; not of necessity a god ; but an Avatar of Vishnu, the Brahmin god. The Buddha is more like the evolution of a cycle of time ; there have been in the past ages about thirty-five Buddhas preceding Sakya-Muna, or Gautama. The Buddha is more an ideal than a man changed into a god ; yet this is an ideal to be cherished ; it is that to which disciples desire to attain. In Buddhism there are monks, preachers, teachers, but no sacrificial services ; the monks take the three vows of poverty, chastity and obedience ; but, if the religious life is not what they wish, then they can resign the yellow robe and return to a worldly calling. The inference might be that the god of Buddhism is the Buddha, and that to him prayer would be offered. This would be the Monotheistic view ; but if there are thirty-six Buddhas of the past, and one yet to come, then all these would be gods, and to all these prayers would be offered. Prayer, however, is a mechanical matter ; and thus it is said that prayer-wheels are used, as a means of asking for blessings. It may be supposed that the conception of Brahman underlies the Buddhist religion. Buddha is like Nature ; evolution is by the laws, the workings of Nature ; and it is not necessary to define such matters clearly for common people who are not instructed, and are not seeking the way of enlightenment. It is Karma, or the law of consequences, that lies at the roof of transmigration, Brahman and Nirvana. Thoughts, words and actions have their consequences, their results in this life ; the future conditions of existence depend upon this life and how it is consciously lived ; if the man lives a brutish life he will become incarnate in some brute form ; if pure and good then there will be ascension, and the upward movement to Brahman, to Buddha, or to Nirvana. These appear to be the resultant terms of Hinduism ; the two religions are not different religions. Buddhism has rejected the gods and the sacerdotalism of Brahmanism ; but they are

alike in this, they are seeking after the way of knowledge, of enlightenment, of salvation, by this means. The forms that are seen during the history of the development are many; they are child-like faith and prayer, as in the Rig-Veda; they are all kinds of myths about gods and demons; they are the supremacy of a class of demi-gods twice-born, a sacred divine race; they are all that is involved in sacerdotalism, and superstitions of every kind; they are the illuminations of philosophy; they are the enlightenment of a Buddha; and away beyond all these there is Nature, Transmigration, Brahman and Nirvana.

What the thinker may be able to discern, as arising out of these strange thoughts; all these phantasies of the imagination; all these marvellous spirit perceptions is, that there is no abiding, living, consistent, Mind revealed in the development. The spirit of man is everywhere; it sees, perceives, everything; it is ardent to eat of the fruit of the tree of knowledge, but, as suggested by the old myth, the apples are as apples of Sodom; they are not living, they have never truly lived, thus when eaten they turn into ashes in the mouth. The spirit sees everything in the heavens, earth and hell, but, it is all illusion, there is nothing that abides. This is the wonder of Hinduism and its weakness; it scaled the heavens by the keenest spirit aspirations and the clearest perceptions; it returned to earth and told men that there is no personal God; no throne of Glory; no Spirit of Life; no Saviour; the heavens are like the earth; they are blackness, darkness, and unknowable; they are machines and motions, things sensuous and of the senses, capable of analysis and of synthesis; of formulating in thoughts and words as light or darkness, radiation or absorption, colours innumerable and vibrations interminable. It is at the back of all these, as their Cause, Being, Reality, that men will find Brahman, or Nirvana. This is the vision of good and evil; of that famous tree of knowledge found in Eden which brought about the fall of man and brought upon the earth pain and misery. The remedy proposed by Hinduism is to eat, rejoice in, and make a great feast of the fruits of this tree; because they promise to open the blind eyes; to reveal the way of light; to make men wise; and to make them as the gods. It is a strange conception that the Tree of Life, of Grace, of Hope, of Love, is nowhere to be seen; physical life is illusion; psychical life is Maya; the moral life has no abiding form; therefore, what men wish to know is how they are to get rid of all this motion and machinery; when and how they will

stop working and find rest in being absorbed into Brahman ; or, when the light that is in them, or the light that they carry, will be blown out for ever ; with this blessed end in view : existence without consciousness in bliss, or in the horrible darkness or the light of Nirvana.

Something like this is conceived to be the revelation that is given to men in Brahmanism and Buddhism ; the end that is desired is absorption into Brahman, or Nature ; or, to be blown out, to find extinction in Nirvana as bliss, or, in some real sense, nonentity. The curse that rests upon men is that they are living in a condition known as Sansara ; and Sansara is change, turmoil, variety, a sea of troubles ; whilst Nirvana is quietude, identity, freedom from existence or transmigration. Nirvana in some sense or other is nonentity. Sansara is birth, disease, death, pain, merit, demerit, virtue and vice. But this explanation is not sufficient about Nirvana ; because there are other heavens of this name ; there is a *Pari-Nirvana* for those who attain to a higher condition ; and away beyond this there is a *Mahi-Pari-Nirvani*, which appears to mean the highest extinction of soul ; to be without substratum and thus above the risk of ever returning to life, pain and misery.

It is not necessary to make further remarks about this spirit that is found in Hinduism ; the two religions are one ; Buddhism and Jainism are the intellectual and moral fruits of the tree of Brahmanism. The tree lives, and it is a very great tree. Buddhism is scattered abroad ; the seeds have taken root in Ceylon, Burmah, Siam, Tibet, China and Japan. Strange to say, a seed has fallen into the soil somewhere in London ; and, wise people are wondering whether it will find foothold ; or, if the conditions being so very unfavourable, it will die, perish away, be blown out of existence, under the cold critical atmosphere of the West. It is worthy of notice that Buddhism prospered only for a brief period in India ; the monks of Buddhism could not withstand the priests of Brahmanism. How the seeds perished is not recorded in history ; it is conceivable that the young seedlings could not prosper under the shadow of the great tree of Brahmanism ; in other words, what could Buddhism supply to India that was not involved in the original tree ? Brahmanism lived and prospered in India because it came into virgin soil, and because the lower races that were conquered were subject to more degrading conditions ; but the young seeds from India have prospered in other lands, because there was something higher in Buddhism

than in Shamanism, Magic and ancestor-worship. It ought not to be forgotten, however, that, in a real sense, the conquerors of India have been conquered by evil ; that is, by the religions of a lower grade ; those who are competent to judge such matters seem to agree that India has not developed in the direction of spiritual worship ; the masses of the people are idolaters, the worshippers of all kinds of gods, all kinds of spirits, and believers in magic and many other forms of superstition.

If the thinker is prepared to take a kind of apocalyptic vision of India from the walls of the four-square City, what he will be privileged to see is a revelation, a movement, a development, of a very remarkable kind. As fitting, under the conditions, the vision is prehistoric ; it comes, men know not how, that is, what has caused it ; there is an appearance, a forward movement ; a new birth out of the womb of the motherland. The earth has been in travail, and a child, a spirit, is born, a real god ; and that god has found a home, and a people, that will be his servants. A spirit has been born into this world ; into humanity ; into India, and the question is this : What will this spirit do for men under the new conditions that have arisen ? But the thinker will ask, What is this spirit ? Is it the Spirit of God, or is it the spirit of evil ? In what sense is this spirit something new as a spirit of development ? The conception takes this form : Spirit in the abstract is pure spirit ; it is the one related ultimate that cannot be defined, is not definable. This line of thought is more in the line of Hinduism than of Western thought ; yet, science is clearly leading men in the West to think in the same direction. It is not easy to grasp what seems to be an abstraction, a nonentity, a principle ; the intellect faces this one, calls it being and entity, and then frankly confesses that it cannot give any definition of the fact, simply because it has not developed, become related, or manifested. This is the conception that arises with each new principle revealed in Creation ; it is the same with ultimate being, reality ; it is unreasonable, and it is unscientific, to try to define a related ultimate principle. Spirit is being, just as force, or power, or life, are being. Spirit, as principle, is neither good nor bad ; it is not subject to conditions, to relations of thought. Spirit, in one sense, is an indefinable glory, an awful power, a god ; that is to say, if a thinker will think upon spirit, then it must be as a word, a name, a myth. It must be so for the simple reason that it is the spirit in man that is seeking to get into relations with the spirit in Nature

and in mankind. There is diffusion of spirit ; there is light and spirit ; and, it is in the light that spirit responds to, and corresponds with, spirit. All this to a student, to a metaphysician, is intensely interesting ; but, to a practical, physical order of thinker, it is like the ether ; it is what no man has seen or handled, therefore, away with it, and let sensible men deal with what they can see, handle and comprehend. The peculiar position here may be said to take this form : the myth-makers, those who were spirit-moved, saw the apocalyptic vision ; but it did not occur to them that it was possible the vision might be analysed ; they saw the spirits, the demons and the gods ; they simply realised the facts, and in their joy and gladness, in their fear and terror, they told one another the wonderful stories now named myths. This is the place where the modern student, from the walls of the four-square City, may be conceived as saying, Truly, after all, myths and apocalyptic visions are of value ; they are a most interesting stage of development ; they are great truths that require to be seen in a certain light, and in a definite way, and, then they are seen to be full of meaning ; and, what is of great importance, they are required to throw light upon that dark prehistoric past in mankind ; and, in the infancy of man. Students, therefore, must be patient in this school that is being opened upon the walls of the City ; such visions are not for everyone ; they are for those who wish to study in the School of Christ ; and who pray for the Spirit of Christ, that they may be guided to a true and right explanation as to what these things mean.

Is this stage of spirit development purely natural, or is it a definite revelation of a great spiritual truth ? Were the thinkers, the composers of the Rig-Veda, natural thinkers, or were they richly endowed and inspired by the Spirit of God and of Christ, to think, compose, and utter their wonderful hymns of praise ? Were these men prophets and teachers moved by the Divine Spirit, or were they carried away by the spirit of evil and of darkness, to think, compose, and utter, what was false ? Those who are prepared to give answers to such questions will require to be careful, very careful ; there is an awful risk here ; it is possible that a false judgment might mean, in a special sense, to sin against the Holy Spirit. A suggestion may be made here that may prove useful to students ; it is that the rule in the Kingdom of Grace is that of giving to men a revelation ; it comes like the light, men know not how ; it remains, and there is light ; and, it is in the light that has been given that men ought to

walk so that they may realise the ideal revealed. The question raised here takes this form : Is this movement, as it has been preserved in the Rig-Veda, as in a physical form, a revelation of the working of the Spirit of Christ ? In other words, given the conditions of the men, of society, of tribes and nations, what is the reasonable explanation of the whole movement at that particular time and in that way ? If the Spirit of God, in a natural, gracious development, gave to these men this special revelation of spirit, for the spirits of men, who were not endowed with a spiritual gracious Mind ; then, were the results such as men might now expect, who know something of the divine order of development ?

Falling back upon the natural man, the man created in the image of God, the conception is that the man was developed up to that point where personal power, an intellectual and moral nature, placed him in the position of apprehending and comprehending in order, and in rational forms, the works of God ; and, at the same time, the power to know, love, and obey, with a free glad spirit, the Will of God as thus revealed. This is the purely natural man as the work of God's Spirit, at that point where he becomes spiritual, as intellectual and moral. This is where rights, duties and responsibilities arise ; and, this is where the man is placed in power and authority in the garden of his own being, in the earth, to know, rule, and to subdue all subject powers. The man was impatient ; he lost the light of life ; he was fascinated by the fruits on the tree of knowledge of good and evil ; he would not walk humbly before God, and wait patiently to be instructed ; he would enjoy what was pleasant, seize what was beautiful, walk with open eyes like a god in knowledge, and the result was exactly what Brahmin and Buddhist have represented this life to be, with its pain, misery and illusion. The thought is that this Fall continues, and it is the basis of the earliest religions ; it continues under Brahmanism ; it is the spirit that is in Brahmanism that is moving, influencing men to seek for, to discover, to know, to understand, how salvation may be gained from this sea of troubles. Is this good, this purpose, desire, wish, that lies at the root of Hinduism, in all its forms ? Is it an advance on ancestor-worship, and on magic, spirits, and mythical gods ? Surely, it must be so, and the Vedanta is an answer to that question. Taking the realm of abstract knowledge, of power to know, of power to see by the Spirit, is it not a great truth that the Brahmins saw quite as far, into the

spirit world of pure abstract knowing, as the Western philosophers have done at a higher stage of natural development in Grace? What more could they know, when they knew that all knowledge is illusion; that is thoughts related to each other as conditioned by order; and, that the reality out of which all these thoughts arise is not knowable, and is incapable of being defined? The thought here is this: that so far as mere knowing is concerned, they are masters in the art; where the failure is seen is here; they could not apply the knowledge they possessed; to alter the figure of thought, there was the want of power to give the knowledge a living Mind form. The spirit of the Brahmin is ever-seeing, perceiving, analysing, pursuing; he has light enough, but there is no warmth of love; he can see raging seas, mountains that reach the sky, the sun, moon and stars, clouds and thunderstorms, but there is no living body of Mind to steady the spirit in its flights into the realms visible and invisible. The conception at the root of Hinduism is that of salvation by seeing and knowing. The spirit of the age was imprisoned in forms that were possessed by this ideal: if men could only know enough, then this would banish all darkness, disease and death, and salvation would be attained. The verdict of history is that the failure of this ideal is utter and complete; it has landed the Brahmins in forms of religion that they detest and despise, and they still desire to attain to a salvation that is agnostic, unconscious, that has no existence of relation, and that cannot be defined. Buddhists will be content, if at the end of all their knowledge, of all their travail, they are blown out of light into darkness: away from life and its changes into a state where there is no change; that is, in plain words, into the outer darkness and the realm of death. Salvation by knowledge is the magical incantation that, it is hoped, will save India; the peoples of India are being awakened by voices from the West, which tell them plainly that the legend is of no use, it has not brought salvation; it cannot bring salvation; that the salvation thus desired is not worth having at any price; therefore, if they are wise, they will not hesitate to destroy their idols, and put away far from them all false knowledge. In all these remarks about Hinduism, there is not a word expressed that would tend to condemn true knowledge; it is freely granted that this is a stage in the process of development; it is a low, natural stage, in the world of Grace; and thus, on the other hand, men ought not to expect to find in it what is spiritual in Grace, Truth and Love.

## CHAPTER VII.

## ZOROASTRIANISM, MAZDAISM, OR PARSEEISM.

What has been suggested about Brahmanism and Buddhism is that they constitute one religion at different stages of development. Brahmanism survives in India under very degraded conditions; Buddhism has taken possession of many lands in the East; but the forms of the religion, as seen and known by the peoples, are upon the same low level as that of ancestor-worship, Shamanism and Mythism. The explanation that has been given is that the stage of development is psychical, as the natural, within the realm of the spiritual; under all forms, the true development is that of the Kingdom of Grace; and apart from Grace there would not be any development. What has been recognised is that the Lord Christ has given to men, by His Own method of thought, the key to be used in this study; and it is His Spirit of Grace that is the Guide in the way that has to be followed. The stage of Brahmanism is that of the development of spirit, as enquiring into the physical world of what is sensuous; it is that of the spirit, as in the sea, the ocean, the universe of Sansaras, of the troubled, of the ever-changing; or to take the figure in Genesis, it is the Ark, in its cyclic voyage, with this difference, that the Sansaras flood abates not; whilst the Ark finds a place of security and rest, and a new world wherein men may dwell in safety under the over-arching Bow of Promise. The stages of the development are similar; the one is a brief prophetic vision, a very short story; the other is prehistoric and the records of history for many centuries. The Lord Christ relates a parable which contains similar teaching; it is that of an unclean spirit cast out of a man; the place where it dwelt was made clean; but the miserable spirit, being homeless, joined the company of other seven spirits, and thus the end of the miserable man, the owner of the body, was made worse. These parables, or myths, are wonderful in this sense: they fit into definite stages of development; they explain them; and thus what might have been conceived as myth is seen to have very valuable instruction under the strange forms used. When referring



to the spirit that was revealed in Brahmanism, the thought was suggested, that spirit, in the abstract, as a related ultimate concept, is neither good nor bad ; the goodness and the badness can only be known by the related conditions during the stages of development. There is a thought that arises in this connection that may be worthy the attention of thoughtful men ; it may be stated in this form : If the stages beneath the intellectual and moral are not to be counted for sin, or for righteousness, then, what is the position of the followers of Hinduism, of all heathen peoples ? Must the problem be carried back to the original moral nature possessed by men, by which they do what is by nature contained in the law ? Is the sin not against the Lord, and Spirit of Grace, seeing that the development in the realm of Grace has not reached the point where the knowledge of Grace and Truth are morally known ? The point seems to be one worthy the attention of learned theologians, it is not one for discussion here, it merely tends to show how at unexpected moments, such thoughts will ask to be considered because they claim to be of practical importance.

Turning the eyes away from India with its manifold problems ; from that spirit that can find no rest in its sea of troubles ; that has thirsted to know, and has never attained to true divine knowledge in Grace, there will follow, in due order, the enquiry into the next stage of development in history, and where it is likely to be found ? There is no difficulty about the form of the development ; it is what the spirit in India has been unable to find ; and, strange as the thought may appear, it is where it has been made manifest that those among whom it has been manifested may be quite ignorant of the true meaning of the religion that has been their pride and glory. This may be said to be dealing with mystical enigmas ; the meaning, however, amounts to this : Hinduism, in its forms, has never been able to find for itself a Mind within which its Spirit might dwell in peace ; this is the real want in Hinduism, it longs to find a home in Brahman, or to be blown out into the outer darkness in Nirvana ; but, these are not living organised bodies ; the one is an abstraction without any living manifestations, except illusions ; and, the other is dark, it may be dead, but there is no evidence to prove that Nirvana ever lived. In ancestor-worship, Shamanism, etc., men will find all the particulars of universal nature-worship. In myths, as has been suggested, the eyes have been turned from the many particulars, to the One Man, the Man that is the Com-

panion of God ; it is the Person that is central ; and He alone is worthy of careful study. In the study of Hinduism there have been seen many particular forms, and individual gods of all kinds, but they have been as ideals, general conceptions ; there has not been a true universal synthesis into one Mind, in such a form as will satisfy the thinker. It is insufficient to think upon Brahman, the Reality, as the Cause of all Being ; and to suppose that to return to Brahman will put an end to all thoughts, words and deeds. Brahman is still objective ; and the desired absorption into Brahman means the cessation of self, of thought, word and deed. This is something like what spirit, as without a Mind, means ; it is naked ; it is crying for a body to contain the spirit, a living Mind that will be the companion, the co-equal, the life of the life of the spirit. This is the old story in the creation of Eve out of the rib of man ; it is around the rainbow rib of spirit that the Mind-life takes a beautiful divine form. Adam is of the earth and earthly ; Eve, is the living, the mother of life ; the Greek Psyche ; the loveliest of creations, because this is the creation of love. This is the great want in Hinduism ; it is devoid of spiritual life ; it is doomed to sterility ; there can be no spiritual development where there is no living mother capable of bearing a living spiritual child. This is the form that the ideal takes to reveal the development required ; the man must be earth and life, spirit and mind, man and woman, and if the man does not develop into this form it is not possible that there can be spiritual generations. Putting all these conceptions into plain words, it is the spiritual mind of man that is the great synthesis of all spirit perceptions ; a man may be a great spirit genius, like the author of the Vedanta ; but, if he does not attain to the spiritual mind, as true and real, as living Brahman, then further development is not to be looked for ; there is no Eve, life, or womb, with generative power to bring forth new generations. The great importance of the spiritual mind is thus discerned ; this is what accounts for the sterility of Hinduism ; it has no life in itself, therefore the spirit fails to reproduce that which is living. It is a strange thought, it may be said, a daring thought, to express in this way ; but, when looked at calmly, it can be seen that it must be so, it is the explanation that is required to fill up this psychological realm of life. An Adam, the earth-developed man, may have the spirit of an angel, or a god, and know wonderful things ; but, if there is no spiritual mind, then further spiritual generations cannot be born into that most

wonderful universe known as the Mind of Man. This is where the man with the spiritual mind rises above, and goes beyond, all the gods and Brahman; beyond asceticism, self-renunciation, the way of the Buddha and Nirvana. What they hope for, and desire, is that they may attain to these; what the men with the spiritual life are enabled to say is, that they are lifeless percepts, but those who are endowed with spirit-mind life possess the Life Eternal. To put this matter in another form: Force, or Power, is the ever-changing; physical life is the organised synthesis of all power, matter and motion; the spirit is the inheritor of all that is physical, brought into relations, by sensations, perceptions and ideas of all kinds of forms and images; but the spirit is alone, hopeless, in a great desert land, therefore, the supreme want and desire of the spirit is to find a companion, a Brahman, a Nirvana, some place where rest may be found upon the waters that are restless and full of trouble.

What requires to be remembered is that the vision here is within the realm of development; and, that this means the semi-conscious knowledge of what is being developed; the groping after it in the darkness; it is so in Brahmanism, and it will be found to be so in all subsequent religions. Men must live through the developments of which they are the subjects; and it is only when the developments of the age, or the religion, or of time, or of all religions, have taken place, that the dawn breaks and the meaning is discovered. What follows from this conception is that the physical, as in Shamanism and Myth, remain unconscious as to what their developments mean; the great movement of spirit power in India, and the East, is only semi-conscious that a great want exists; but there is no psychic mind-life to hold, maintain the ever-changing chaotic masses of thought that drift across the skies, or are seen upon the sea of life. It is a strange thought for wise men to consider, that this spirit has, to a large extent, been imprisoned beyond the Himalayas; permitted to wander in the plains of India; but, it has not received permission to live in the West; and that it has been in a state of antipathy to the spirit or mind reigning in Persia. It is within the past hundred years that this spirit has been subjected to the light that shines in the West; with this result, that the grim spirit has been dragged out to the light of day; and it is the full and final exorcism of this spirit that is to be expected. The whole symbolism is that of darkness; it is poor degraded, dark, ignorant people that are to be set

free and the demon gods, the evil spirits, must be cast out.

Turning away from India and its evil spirits and gods, the steps require to be retraced to the lands of Media and Persia ; because this is the central point, and the way that there has been development toward the West. The thinker has now to try to conceive the spiritual changes in that region of the world conceived to be the cradle of the race of mankind. As may easily be conceived, development has taken place in this region. Shamanism, Sabaism, Magianism, Mythism, etc., have all been active ; here also men have seen the troubled spirit of enquiry, of search, of high ambitions, and miserable failures ; of towers of thought that seek to reach the heavens, and of confusions even more deplorable than those of India. But, the question may be asked, How is it that this period of thought is pre-historic, mythical and magical ? The reply must be that the spirit here is akin to that in India ; the development is similar ; there is the spirit of enquiry, but no mind-life to unify and synthesise what was taking place in the world. The stage of development is reached at last when the mind-life is semi-consciously observed to have a subjective existence ; there is a change in the order of thought ; but the ideal is not Brahman, or Nirvana ; it is not the mythical gods, or the Real God, as abstract, as the Unknowable Reality ; it is the personal God and the person man ; and, God and the man are brought face to face in that Kingdom of God which is within man. The development here is something unique ; Western thought does not take kindly to the forms that require to be used ; they are, that God is the Macrocosm of the Universe ; and man is a universal microcosm. The conception is stupendous and tremendous ; men cannot comprehend what is involved in this conception, as the natural symbolism of a spiritual fact. Whilst men are busy, here, there and everywhere trying to find God in Nature, in the Bible, in ritual and ceremonies, they have no time to look for Him where he is actually to be found ; but, what the mystics have always maintained is quite true ; God dwells in the highest heavens, and He dwells in the mind of one of His children. This is that problem of thought where Theosophists and Pantheists have the form of truth upon their side ; what God is, they say, that they are ; therefore, when they lose their balance of judgment they are apt to express their thoughts very crudely, they claim to be not gods, but God, or a portion of God. The fact here of supreme importance is

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that, in the very nature of things, the Reality is not a problem for men to touch, or, to attempt to reason about; this is the sublime eternal fact upon which faith rests, that God is Reality, the One; and, it is not given to man to apprehend, or to reason upon, this mystery. But men may say, We will not be thus limited; as gods we will see, know and enjoy all that the universe contains. The reply can only be in this direction: that all such thinkers are ignorant of the fact that the Universe is a name for God; that the contents are the objects of their thoughts; and it is because they are objects, not subjects, that they fail in their quest. It is hereabout that the great mystery of Being finds its home; that is to say, the man finds God, when he finds himself truly; but, if he supposes that he is God, and not merely the image of God, then he faces the awful darkness. If he is content to think, I can become like God, then there comes the dawning light, and the pathway of life can be seen. This is a very serious problem: the ice upon which the spirit is skating is awfully thin; it is feeling that God is awfully near, but, apart from the guidance of the Spirit of Grace, a fall may take place at any moment and the end might be destruction.

The point reached here seems to take this form: the physical world in Grace has been revealed to men, and they have seen the visions of the night; all kinds of gods, spirits and myths. The spirit has been living in a physical world; it has been seeking everywhere for rest and not finding it; the spirit may now be conceived as saying, "I will return to the land from whence I came forth; and it may be that the Creator, as the Lord of Grace, may meet me in the way." Observe the result: the Lord of Grace is ever near to those who seek God in a meek, humble, gracious spirit; His angels are everywhere, and His Spirit lives in the prophets of truth. What the angel messengers say to enquirers is that they are to stop this fruitless task of trying to find God in Heaven, or upon the earth, upon altars, or in temples, through priests or ritual, by prophets or forms of truth. God dwells in the mind of the meek, humble believer, and it is there alone, at this stage of development that God is to be sought for and found. He dwelleth not in temples made with hands; the heart of man is His home, and the mind is His throne of grace and of glory. The revelation of the God of Grace thus far in history, in the regeneration of mankind, is that God is the Almighty Power in the universe; the Life of all life; the Spirit of all spirit; and that He reveals His thoughts by His Holy Spirit.

There is another aspect to this truth : it is that the physical realms of power and life are the work of the Spirit of God, as created by the Will of God ; it is the Spirit of God that dwells in this universal order and in all living forms ; and, when there arises the semi-conscious Mind, this also is the work of the Holy Spirit. As all this is applicable to the universal, so it is conceived to be true of one man ; the mind of man as produced by the Spirit of God is the work of God's Spirit.

This aspect of the problem is not all that requires to be considered : it is true that God is Power ; that Christ is Life ; that the Spirit is spirit in man ; and that man is the work of the Spirit ; but, it must not be forgotten that life has become dual in man and mankind ; there exists the ruins of an Adam man in every man ; and, there is the development of the new man in Christ to the psychical stage. There is the earthly ; and, there is the carnal as subject to the earthly, beginning to become semi-conscious in man. The man is not a unity ; he is a duality ; he is Mind in a state of chronic divisions, and within himself, as well as in the external world, the condition is that of confusion and opposition to the Divine Will, as law, which is the source of all unity. The problem of man, and of mankind, as it appeared to Zoroaster, the prophet of Iran, or of Persia, takes this form. His mission is not to see great visions of truth ; to know the mysteries of the universe ; to discover in what way macrocosm and microcosm are one ; and, that both are as God, or Reality. There is concentration of the thoughts upon the condition of mankind and of man ; what is the mental, or psychical condition of the mind of a man, as related to God, law, worship, sin, rebellion, and, in what way all that is wrong may be put right.

From whence came this religion known as Parseeism, or Fire-worship ? So far as can be discerned by history, there is no definite information available ; this religion, also, is prehistoric, although it is felt that the period is about the border line, where the darkness is passing away before the light of a new day. Some historians think that the prophet of Iran must have lived before the days of Abraham ; others that possibly he lived about the same time ; and, others are inclined to think that he lived in the days when the empires of Babylon and Assyria were struggling for supremacy ; and the empire of Medo-Persia was beginning to rise in the East. This would mean that the ages of physical power, gods, myths, and Shamanism were near an end : the

Magians were the sages, astrologers, sorcerers, and magic workers. This is the soil out of which this religion arises ; it is a protest against idolatry, and the regnant forms of worship that degraded men. What the thinker has to remember is the miserable condition of mankind in the East at that time, personally, socially, politically and religiously. If the common expression is used that death was regnant, as related to pure spiritual religion then what may be noticed, as related to Zoroastrianism is that it is as life from the dead. If historians could discover the period when the East was in this condition under Babylon, or Assyria, that is probably the time when Zoroaster was raised up in Iran to be a prophet to his people, and to the East. It is asserted that it is doubtful if ever such a man lived ; but the general opinion is that the form of religion is one that requires a great prophet to be at the heart of it. The person of the prophet counts for much ; it is possible that he was a Magian priest, belonging to a family of priests ; but here the prophet transcends the priest ; it is truth and purity in the inward parts that he calls men to follow ; it is faith, and the fear of God, that is at the root of his teaching as a prophet of God.

Parseeism begins with Zoroaster ; he is a student, a prophet, a teacher. His success at the beginning of his ministry was very slow ; only a very few listened to his message, very few became his followers. It is recorded that a king, Hystaspes, the father of a Darius, King of the Bactrians, through signs and wonders, was converted to the faith ; and after that time Zoroastrianism became the State religion. What followed was war against the heathen Turanians ; and it is recorded that the prophet was killed at the siege of Balkh. If this is correct, then it is another proof that State religions do not promote the spirit of peace ; and, it confirms the adage that those who take the sword perish by the sword. What is known as matter of history is that the religion was established in Media, and in Persia, in the days of Cyrus the Great ; and, his successors when reigning over the empire of Persia, were the followers of this religion. After the fall of the Persian Empire, Parseeism waned in the East ; but, during this period of the greatness of Persia there were other important spiritual religious movements, the most remarkable being that of the restoration of Israel and the growth of the State of Judaism. In later days during the Christian age there was a restoration of the Persian power under the Sassanian kings, who did their utmost to restore Mazdaism, or Par-

seeism, and to collect the books which explained the religion. With the rise of Mohammedanism in the East the power of Persia fell ; and Mithraism, a corrupt idolatrous form of this worship, that of worshipping Mithra as the sun-god, came to an end. There is still a faithful remnant who follow this form of religion, there being about 8,000 in Persia, and about 74,000 in different parts of India.

If it is asked, why this religion took the form it did, the reply might fairly be that it arose out of the conditions that existed at that period in Iran and Media. It is a common explanation that the names of the gods differ in the Rig-Veda from those in the Avesta ; in the one the deva are good and the Asura wicked ; in the other the deva become demons, and the Ahura, the same as Asura, are good. Ahura Mazda is the good, wise God, as changed into the name Ormuzd. The name of the enemy of God is Ahriman, the prince of the demons and the Satan of the Bible. The form of the religion is said to be that of a dualism ; that is to say the good and the evil co-exist ; it may be that they are both eternal : the good dwells in the light and delights in truth and goodness ; the evil dwells in the darkness, is darkness and wickedness, and evil has all the demons as his servants. What follows from such conceptions as these is that good men will love, obey and fight for, the cause of Ormuzd ; but, evil men, and evil spirits, will be kept in the darkness and be the slaves of Ahriman. This conflict between good and evil, God and the devil, is conceived to be going on upon the earth and in every man ; those who are familiar with theological systems of Christian thought, will not wonder very much, if they suppose that the conceptions found in Mazdaism have been kept alive all through Judaism and the Christian age. The meaning of this is not to condemn history, or theology, but to point out that the roots of theological thought may be traced backward in history to the prophet Zoroaster, and to Mazdaism. This is not so very strange ; if it is assumed that Parseeism is as the Mind of the Nations, and, of a man ; the Jews are the children of that Mind ; and the Christians are the grandchildren. In thus pointing to historical continuity it must be remembered that the relationship is as the natural in the spiritual world ; because, the true Mind of spiritual Christianity requires to be found in the Bible and not in Mazdaism. What thinkers will remember is that all these psychical forms and thoughts remain psychical ; they have the stamp of their age upon them ; and thus they require to be studied in the light of natural development.



What then is the great truth that underlies Parseeism, or Mazdaism? It is that of good and evil, light and darkness, truth and error, purity and impurity. It is a war to the death; it is campaign after campaign; it is a continuous conflict until the coming of Soshiyant, the Obedient One, of the seed of Zoroaster, 3,000 years later, at the resurrection, who will destroy the powers of evil. This dualism is very much like the psychical story found in Genesis that tells about Esau and Jacob in the womb of Rebekah; and, their histories as men and nations; only it has to be conceived that the stages of development are different; that of Mazdaism is the natural aspect of the problem as relates to the generations of Japheth, whilst that of Esau and Jacob is conceivable within the realm of Grace and as the generations of Shem and Israel. What the prophet teaches is that Ormuzd, the true God, is Light, Life, Truth, Goodness, Law, and Order. He is the Supreme God, as King; and with Him, as His servants, angels, there are seven holy ones, who are immortals, like unto the seven spirits, in the Holy Spirit in the Bible. They are known as (1) The Good Mind, the true good and right. (2) Holiness, or the principle of good. (3) The Power and Kingdom of Ormuzd, or the desirable sovereignty. (4) The spirit of docility and obedience, of humility and moderation. (5) Perfection, well-being, happiness and health. (6) Immortality. 1 is the protector of the herds, the guardian angel of living beings. 2, Purity, or holiness, with fire as symbol. 3, The protector of the earth; the humble suffering one, that bears, nourishes, and sustains all. 4, is the genius of devotion, of wisdom. 5, Master of waters as the source of health. 6, is the genius of plants, which heals sickness and keeps up the vital powers linked with the Soma, or the white Haoma, which gives immortality. 7, here the conception is Fire, as the son of Ormuzd, and of No. 4, or Armati.

The lord of evil is Ahriman; he, too, has seven ministers who work his will, and they are the opposite of the good spirits that are the servants of Ormuzd. In these spirits there can be discerned what ought to be the sevenfold order of the mind of a man, and of a State. (1) Fundamentally the foundations of character must be true, good and right. (2) Inherently it ought to be good, and whole, not broken or divided. (3) It is a kingdom as subject to Divine Law. (4) The dweller therein, if willing to learn, must be docile and obedient. (5) It is in this way, or path, that perfection will be found; this is the way of knowledge

of health and happiness. (6) To reach immortality, eternal life, there is required of man to live the ideal, the perfect life, that is moral and good ; and the end will be the pure heart and the Vision of God. All this is wonderfully like the Beatitudes of Christ ; but, there is this remarkable difference, the prophet of Iran conceives himself, and his followers, to be moral men in a moral world. It is in the moral world he is living ; the moral world is his ideal ; and the conflict is that of the moral man, with immoral beings to regain the moral state in man and mankind. What has to be noticed here is that the conflict is in the moral world ; it is a war that in the moral world seems to have no end ; the good and the evil balance each other ; the campaign is in the darkness against the powers of darkness, therefore as far as moral men, in a moral world, are concerned, the moral victory by moral men over the powers of evil is hopeless, it seems impossible. Where Grace comes in is by Soshiyant, the Saviour, the Obedient One ; at His coming there will be light ; the darkness will vanish away and the ideals of the prophet will be realised. If this is the conception of the prophet, then it is plain that men have continued to live in the same world of thought as Zoroaster. The conflict between good and evil has been upon the lines he has laid down ; men continue to think as he did ; and, they are still looking for the coming of the Saviour, in the light of His glorious Power, to banish the darkness of ignorance, and to reveal to men the Light of Heaven. The seventh angel, it may be assumed, is Sraosh, or Soshiyant the Saviour, the Lord of Grace, the Son of Ormuzd, the Son of Righteousness.

What has been here suggested is that Zoroaster, as a true prophet, in his own day, and to his own people, was the bearer of a divine message about truth, goodness and righteousness. What he told men was that the moral life is to live in the world of good thoughts ; to speak only the words that are good ; and to do only actions that are good. It is well to perceive, receive, conceive such an ideal ; such thoughts can be revealed to men, and, they are known to be true, right and good, in harmony with the ideal nature of man. A prophet is a man who perceives, receives and conceives truth ; he receives the light from heaven ; he is a seer, and thus he sees that this is the way of truth and righteousness. The difference between the prophets of India and the prophet of Iran is that they get lost in the immensity of the vision of the universe. They are not false prophets ; but their method of thought is the universal dispersion into the

many; and the synthetic conversion or conservation of the many into the One Reality. Zoroaster may seem to admit all such conceptions; and then he goes on to consider the personal and the practical aspect of the problems of life. What he maintains is that man is the measure of all things; and it is the mind of man, rather than the Mind of God, that requires special study. The order of development is reasonable; in the light of the Method of Christ it is what might be expected. It is the blessed result that those who study the heavens and earth, the sun, moon and stars, the universe, that they will return home to the sanctuary of the mind; they have hungered and thirsted; they have eaten the Manna and the Bread of Life; they have drunk the water from the Stricken Rock and the River of Life, and they are filled to the full of all the good thoughts that constitute the State of Blessing.

Prophets are called upon in their missions to do more than reveal truth, the thoughts that are ideal; this is important, but it is not the burden that rests upon the prophet's mind. To be the vehicle of the revelation of truth to mankind might be a delightful task; it is like standing on the top of Mount Pisgah, Mount Clear, or upon the walls of the four-square City. The bitter fact, the Cross-bearing, is found here; the prophet speaks and no one cares to listen to his voice; the prophet has seen visions of God and his wish is that the people might see them; but, it is all in vain, his language seems to them to be that of a foreign land; and, the people mock him and his visions. He offers them food from Heaven, truth, goodness and righteousness; they want bread, pleasure, wealth, power, greatness and glory; thus it is not so very wonderful that the prophet is despised and rejected, maligned, cast out as evil, or put to death. How then can the prophet reveal the truth, teach and guide the people? The way is by disciples, by oral teaching, and by writings. The men have to be found who are prepared to receive the truth; the truths spoken must be written upon the tablets of their minds; and, in due time there will be writings which will live, and breathe, and convey to men the spirit, and the spiritual thoughts of the prophet. In the case of the prophet of Iran the disciples were very difficult to find, and at first they were few; but when the King, the Court, and the State confessed the new form of religion, then it became fashionable and it was successful. That this form of religion failed to attain to permanent power is not strange; it was in the very heart of a world

full of changes ; it was built upon the moral ideal ; it was consistent with the religion of the State ; thus it was built up in the midst of a world that was ever changing. The State of Persia was a passing illusion in a world where all moral states were corrupt and despotic ; and the minds of men were like Maya, there was no stability, no holiness, or moral perfection.

How has the religion of Mazdaism survived all the changes of at least twenty-five centuries ? There is the sacred book of the Parsees, known as the *Zend-Avesta* ; the meaning of *Avesta* being the *Holy Text* ; and, *Zend*, the interpretation. It seems to be like the *Rig-Veda* in this sense, that it is a collection of prayers and hymns ; in other words it is the *Sacred Bible* of the Parsees. There are four divisions, or parts, of these writings : (1) The *YASNA*, which contains a liturgy of seventy-two chapters ; and *Gathas*, or hymns of praise. (2) The *VISPERED*, which is similar to the *Yasna*, with minor forms and invocations. (3) The *VENDIDAD*, which gives a dualistic account of Creation ; the legend of *Yima*, or *Adam*, and the golden age ; information about agriculture ; and the priestly code. These three are said to constitute the *Avesta* as required for the service of the priests. (4) The little *Avesta* is for the use of priests and people, being suitable for private devotion, prayer and praise.

The people who received this form of religion, it can be conceived, were in a state of civilization above those who were conceived as *Turanians*, as the servants of *Ahriman*, as men of evil thoughts, evil words and evil deeds. Then, as now, the world was divided into two classes, the good and the evil ; so far as the followers of *Ormuzd* were concerned, they were the people of *God*, and those who were idolaters, believers in magic, necromancy and all kinds of superstition, they were evil and the servants of the evil powers. The world was lying in darkness, in the thralldom of *Ahriman*, and *Ormuzd* sent *Zoroaster* to men with a divine message of light and life, so that all those who received the message might join the army of those who were fighting for the light of truth and righteousness. As related to the future life ; the conceptions may be said to be those of works as compared with *Grace* ; the good life with its deeds deserve merit ; if evil is done this would neutralise the merit, and thus the problem of destiny, as to the future is somewhat uncertain. If there is merit to the credit of the life account, the spirit of death passes on to *Paradise* ; if there is a debit and the account cannot be settled, the destiny would be *Hades* ; if the debit and credit

nearly balance each other, then there is a place for waiting until the day of the last judgment. The appeal of the prophet to the people is that they receive this message ; that they live the good life, take the side of Ormuzd, and thus attain to salvation. His message was urgent ; the fulness of the times had come ; the powers of evil would be cast down and the Kingdom of God would be manifested. Such conceptions as these seem to be the burden of the messages of all the prophets of God ; they see the wickedness that abounds ; they perceive the regnant powers of evil ; they think upon the patience of God, and His judgments ; they know that the way of salvation is by truth and righteousness ; thus it is little wonder, that they are earnest in calling men to repent, to believe, to obey God, and thus be saved from the wrath to come.

It may be observed here that those to whom the message first came were entering upon a new age of development ; there was an awakened spirit of enquiry ; and, the art of writing was in common use in different forms in the East. It is stated that the sacred books or writings, extended to twenty-one ; that these were kept in the palace at Persepolis ; and, when Alexander the Great conquered Persia, these were destroyed. The Sassanian kings attempted to collect these writings, what had been preserved or remembered ; but with the Mohammedan conquest of Persia many of these were destroyed, and thus the Bible of Parseeism is not considered to be complete, as it is possessed by the Parsees at the present time. The present position of Parseeism is not hopeful ; as already suggested, it is still living, the sacred fire is not extinct, and those who follow this religion as an inheritance from their forefathers, may be said to be the worshippers of the one true God, in purity of thought, word and deed. They are said to be an enlightened people ; they are not bound by ritual, tradition, or by ceremonialism ; thus they may have fewer difficulties to face, than their brethren in India, when the message comes to them to be prepared for the Coming of their King, the Saviour, the Light of the World, and the Spiritual Life, by Grace to mankind.

## CHAPTER VIII.

## GREEK RELIGION.—THE SEARCH AFTER WISDOM.

Here it is advisable to pause and consider very briefly the way that the light of truth has moved forward through history, or development has taken place in the world of religion. The stand-point is still the walls of the four-square City; it is that of looking backward upon history; it is light responsive to light; it is light piercing through the darkness; it is as the smoking furnace and the burning lamp, or the pillar-cloud of the desert, and it is as light and fire in the heart, home and State. There has been passed in brief review religions that contain many particular forms. A religion that in some mysterious way, in many lands, breaks forth into great thoughts, wonderful stories of the imagination, and, in some form or other there is at the heart of them all a Saviour, a Deliverer, a God, who is going to save and redeem His people. A religion with almost boundless possibilities that thirsts for knowledge, attains to it in a way that few men understand; that breathes the ether of Heaven, falls exhausted upon the earth, and is rescued at last by strangers from a far-off land in the West, from death and the grave. A religion that might with good results be studied by every man, because it carries this message to mankind. Is it not time to find out that religion is not in China; or in the mythical land near Eden; or in India and the East; it is at home where the cradle is found; it is where the mother sings her song of love to her little children; it is in the heart and mind of man. The Kingdom of God and of Love is just so near to every man; and the folly of which mankind is always being convicted is that men will not believe this; they have ever said, It is here, or there; in Samaria, or in Jerusalem; in the Papacy or in Protestantism; anywhere and everywhere except in the spirit and its home; in the mind and heart where it dwells. It is in the land of Faith is the message of Lao-tse; it is in the land of the Rainbow of the Imagination, of beautiful, mythical Hope, in the message of the myth-makers; it is to be found in the ether of thoughts indefinable in the path of ascetism and self-renunciation in the

way of Patience, that leads to Brahman or Nirvana, in the message from India ; it is to be found in the heart and mind in good thoughts, good words and good deeds, or in plain words, in the land of natural love ; and, if men will only purify themselves from the dross of earth by the indwelling power of the Spirit of God, they will find that Heaven is not even outside the door ; it is within the heart, the home, the tent, the cottage, or the palace.

This is something like the vision presented by these four forms of religion. They also form a four-square City, and it is the fire of Love that responds most truly and purely to the light and the fire from Heaven. What may be suggested here for consideration is that Persia and Mazdaism become important centres of thought ; they bring to an end the great empires of the East ; they bring the forms of religions of the past to a focus ; the City of God is not four walls built up in any way without a unity of structure ; they are united together, they have never been separate from one another ; only, blind men wandering in the darkness did not see the glorious Shekinah light ; they thought it was moving through the midst of the darkness, and they did not know that the darkness was in themselves. It is here that the natural psychical development, as in the realm of Grace ends ; there is a great break across history ; the sun in the East had set in the darkness ; and the West had reached the dawn of a new day. The days of the physical and psychical revelations were at an end ; and the days had come for the spiritual world to be revealed ; in other words men were called upon to perceive the wonderful works of God in the intellectual realm of Greece ; in the moral world of Rome ; and in Grace and Sacrifice in Judaism, and in Christianity. In the past men had seen particular forms ; they had heard of the Man that walked with God, was not found on earth, and went home into Heaven ; they had perceived a marvellous vision of a good, gracious man and his family, saved in the Ark, and evil and the enemies of God destroyed ; and they had seen a new world, where, it was hoped, that truth, righteousness and love would reign in Grace. It is in Persia that all these events culminate ; they begin near Eden ; and they end in the downfall of Samaria, Jerusalem, Nineveh, Babylon and Persia. This is something like the natural inheritance of past ages that fell to the lot of Greece, on the one hand, and to Judea on the other ; they possessed a rare endowment of physical forms ; a magnificent panorama of living development ; a spirit world that appeared to be bound-

less ; and, all these were possessed, could be centralised, into the mind of a man. This is the vision of development ; this is where the student of history falls upon his face in worship ; the wonder of all wonders is that God had been doing all these things and men knew it not ; they were walking in the darkness or in the twilight, and the Spirit of the Living God was there in the midst of them, over-ruling and guiding all these changes.

The Tree of Life, it will be observed, is, at this stage of history, in a sense, divided ; one great division is turned toward Greece and Rome ; the other toward Judea and Christianity ; and it is in the days of the latter power that the Living Tree develops so greatly, that all the others are overshadowed by its branches. All these figures of thought will be found useful if they convey what is to be found in the order of development. The problem to take up here is that of Greece as related to past history ; that is Greece as conscious and as intellectual ; because, here for the first time students are able to say that they have passed to a large extent out of pre-historic darkness, and they are dealing with what is in the light ; with realms of thought stored up in books, and studied in universities everywhere in the West. After all that has been conceived, and stated, about pre-historic superstitions, magic, myths, and all forms of natural religion, it is not necessary to refer at any length to the pre-historic ancient religions of Greece, Rome, the Teutons, or others ; they may be conceived to be the surviving forms of heathenism, naturalism, mythism, polytheism, paganism, pantheism, or mitraism, as the survival of Mazdaism. The thought is that these have survived throughout the ages wherever the darkness reigned ; they are not dead ; these forms will be found upon the face of the earth at the present time ; and, it is by these marks that they are to be judged as related to their stage of development. If people are found so grossly superstitious as to believe in magic, necromancy, sorcery, evil spirits, and similar follies, they are, so far as these matters are concerned, sunk in the lowest stage of natural religion ; if they believe in God and myths, they have moved up to the second stage ; if they believe in Brahmanism, Buddhism, Theosophy, Spiritualism, and all that comes from India, they are in another stage of development ; if they believe in Mithraism, in Parseeism, the beautiful, good, true, and righteous moral nature of man they are at the fourth stage of natural development ; they have not left the earthly, the carnal, and the natural behind them ; in plain words, they are not spiritual



thinkers ; they have not entered the arena of the spiritual ; they compare what is natural with the natural ; they have not discovered that the natural must be transfigured, broken to pieces by the hammer of Thor, passed through water and fire, that they may be born again and thus be enabled to see the Kingdom of God. This may seem to be a very sweeping assertion ; and it is so in this sense : it is stating that development is the great fact of history ; and, that it is development that must give the final judgment in all such matters.

The past of history as related to Greek thought may be expressed in this way : there is Form, Image, Ideal, and Real. The first stage of development contains forms ; the second stage images or idols ; the third stage ideals ; and at the fourth stage the ideals are realities at the heart of all good thoughts, good words and good actions. The ultimate Reality is Love, Divine Love and mutual love. The failure in Mazdaism was that it had been unable to break through the mind-forms to reach the germ, the very kernel of religion, as natural and moral. It has to be further observed, that each stage of religion has to be credited with forms, images or idols, ideals and something real. If this were not so they could not live ; they live not because they are forms ; but because the real, the ideals, the ideas and the images are in the forms. If this is understood then what follows is that Greek thought, because it is intellectual, has to face all these forms, images and idols, ideas, ideals and reals of the past ; break them to pieces, analyse them to their ultimate conceptions, to discover what they contain and what they mean. This is something like the destiny of Greece ; this is the endowment received from the great mission of intellectual enquiry ; the spirit of Greek thought must first break up, and analyse all former modes of thought, before the results of synthesis, and of philosophy, are revealed. Here, however, it will be well to remember that the Greeks do not possess absolute liberty to think, speak and act as they please ; they also inherit all the past as forms, images, idols, ideas, ideals and reals ; and they must work out their destiny upon these very lines. This will be enough to indicate for thinkers that the true religion of Greece is not Kronos, Gaia, Zeus, and the gods of Olympus ; these forms and images belong to the childhood of Greece ; the men of Greece dethroned the gods and trampled them underfoot ; they discovered that they had been cheated by forms and images, and thus iconoclasm was the result of Greek thought.

“The Greeks seek after Wisdom.” This is the text that gives the key to this subject. The wise Solomon in his allegory of the palace of Wisdom, in the Book of Proverbs, supplies the form of thought; the Greeks sought to go beyond forms, images, and ideas; they hoped to idealise and realise all that the palace meant. Again, this thought has to be expressed; it is not what the seekers are seeking for that they are likely to realise; when the work is done, as conceived and carried out by men, the result is failure; they have not attained to the ideal; they have not found the Real; and, yet, in the unseen world of the four dimensions, the ideal and the Real are to be found.

From whence came the forms, images, ideas, ideals and realities that underlie all Greek thought? From all the past in the history of the world that they were able to obtain; from what was pre-historic in their own families and tribes; from the cradle in which Javan was laid; from the migrations westward; from the myths of Hesiod and Homer; from mysteries and oracles; from travels and history; from learning and books; from peace and war; from tyrants and freemen; from aristocrats and democrats, and from sages and cynics. Their books were Nature, man, and whatever they could get to read, so that they might attain to wisdom.

The real period of the awakening of Greece to conscious intellectual power is from about 600 B.C., when Thales, the philosopher, began to study, and to analyse, abstract knowledge. This is the great age of intellectual awakening in East and West. Events before that era are pre-historic, in the darkness, or in the break of day; but, from that time there is light, and, in civilized countries there is history. It is not to be supposed that the stages of development can be clearly mapped out in definite form; there is definite progression, but what has progressed continues, and thus old forms, as they flit past, are not to be taken as new forms of development. For example there were forms of idols everywhere in Greece, and many degrading superstitions among the people; but they were pre-historic survivals that the light of day had not touched. There were all the myths about the gods as handed down from Hesiod and Homer; and many continued to believe in these gods as if they had a real physical, or spiritual existence. The history of Greece may be given in this form: (1) The pre-historic period and that of migration westward. (2) The early history of tribes, or states.

(3) The Ionic revolt and Persian Wars. (4) The Athenian supremacy. (5) The Peloponnesian War. (6) The Spartan and Theban ascendancy. (7) The period of Macedonian supremacy to the Fall of Greece. This division is national and political, rather than religious; but, it gives the outward form of the development as found in history. From the side of law, government and judges, there are Draco and a code of laws; the legislation of Solon; the tyranny of Pisistratus; Jury Courts; ostracism; also the Olympian Games; and original art and poetry. In the great wars, there is the story of Marathon; of Miltiades; of Salamis and the destruction of the Persian fleet. There followed the age of Pericles and the glory of Athens; the wars with Sparta; intrigue, jealousy, and suspicion; civil war and the rise of Philip and Alexander the Great. The literature of Greece is summed up into epic poetry, hymns, elegies, lyric poetry, the drama, in tragedy and comedy; history, philosophy and oratory; add to these painting, music and sculpture, and a faint idea will be gained of the spirit that lived in Greece in the days of the great development.

The thinker will pause to ask this question: Why all these great gifts, said to be natural, were bestowed upon so small a family, tribe or people, as the children of Javan? Why did these gifts differ so greatly from the great gift given to Zoroaster in Persia; or to the Brahmins and the Buddha in India? Why was Rome, a sister power, so very different; and, Why is it that the Teutonic families of the West have not counted themselves worthy to take the crown of intellectual power from the head of Greece and claim it as their own? The natural answer might be that Greece came into the great inheritance of intellectual power just when the field was ready, the soil prepared and all was favourable for seed-time. They reaped their harvests, worked the field out, and left it sterile; therefore, later comers could only look up with admiration, and praise these ardent giant workers. Why did the Greeks fail to perceive the wonderful field of physical science that has become the heritage of the Teutonic race? Why have Greeks, Romans and Teutons failed so utterly to establish righteous governments; to understand the Kingdom of Grace; and have turned away, with a spirit of contempt, from the realm of Divine Sacrifice? The series of questions might be continued thus: Why did the Greeks fail to see that Force, Life, Spirit, Mind, the Intellect, the Moral Nature, Grace and Sacrifice are related ultimate principles; each of them

uttering the question, Why? and, behind these, seven spirits, the One Divine Spirit, the Ultimate, the Reality, the Fountain of every Why? and the cause of every What?

It is quite true that there is a school of thinkers who will have nothing to do with the question, Why? They say it means metaphysics, and so it does; they detest metaphysics and thus, they say it is the cursed cause of all strife, and the great hindrance to rational knowledge. To what extent this conception is true and right is not a question to be easily settled and put aside; the Why? as Cause, will not depart, because wise men think they can live and die without it. If they could see beyond the physical, into the world of the spiritual, they would see a pleading Face, with a crown of thorns on the brow; and hear a Voice saying, Why are ye so utterly unbelieving and unreasonable? Why will ye die? Why will ye go into the awful darkness when the way to light, life and blessing has been revealed in response to the despairing cry of lost men, asking in all earnestness, Why they are lost?

The cry of Ancient Greece was, Why evil, war, misery, the gods that cannot save? Why inhumanity, bondage, slavery? Why the fiery mountains, the great rocks and the restless sea? Why beauty everywhere; truth at the root of all thinking; goodness and righteousness involved in all actions? Men must ask Why? They are fools and unreasonable beings if they do not; the wise Greeks knew this well; as poets, dramatists, philosophers, practical thinkers, soldiers, lawgivers and statesmen. They knew that the Spirit of God was ever near them for their guidance, or, behind them, as an awful Nemesis; the forms they used to express their thoughts were not those of this age, but, at bottom, the lines of thought are similar. Why? is the question form that is used by the interrogator of Nature, man and heaven. It contains the problem of motive, of purpose, of means to reach an end. If there are things and thoughts; and they are conditioned, related and correlated, then men must ask, Why? When agnostics abolish from their vocabulary the Why? of metaphysics, they find themselves compelled to use the Why? of rational enquiry. The order of the natural world, as said to be explained by How? cannot be kept separate from the far-reaching question, Why? If the question is here asked, Why did the Greeks receive so many varied, valuable, spiritual gifts? The reply that may be given, as fitting for this stage of development, is, that the Divine Spirit came upon them

that they might be endowed with the necessary powers to seek after, and, if possible, to find, wisdom.

This answer leads direct to the next question, What are the proofs that any such connection exists? Why attribute to the Divine Spirit, what can be conceived as natural? When men were very ignorant, they said that the good and evil spirits were the causes producing the effects they desired; and, if men could only govern the spirits all would be well. They failed to compel the spirits to do their will or to teach them what they ought to do; then they created gods, in their own image, and thought that by this means they would attain success. Wise men gave up the hope that the gods could, or would, serve them, and then there came the belief in Brahman, in universal Nature, in Karma, and Nirvana. The prophet Zoroaster brought the problem nearer home; he told men that they must get into the realm of the mind; live the good life in thought, word and deed; and then they would discover the harmony that exists between the personal soul and God. What all this tends to prove is that men have always asked Why? and What? The Persian sages passed their problems on to the Greeks, with this suggestion, that they had narrowed it down to that of the mind of man; therefore, if they would analyse, with the greatest care, the mind of man, as well as all the sources of his information, then they might discover why there is a universe, a soul, order, and law; and, what these mean under reasonable conditions and relations. This way of looking at such problems is not hopeful; but, it has to be remembered that this is the particular stage of development; the mind does not contain the necessary proofs; it is still under tuition; it is preparing to break into the Mind of Persian Wisdom and to analyse all that it contains. The Greek student had only reached this stage of enquiry, What is religion? What is Greek religion? Is it superstitious forms, spirits, myths, or gods? or, is it to be found in wisdom, that is in knowledge, and in the reasons, the relations of the thoughts that constitute knowledge? What is wisdom, and where is it to be found? In forms; in images that represent forms; in general ideals that lead to knowledge; or, in the mind of man, when he has taken it to pieces by analysis and put it together again by a process of synthesis?

If this represents in any true sense the position of the Greek intellect to the mind that had been developed from the past, it seems clear that the purely Greek problems, as related to religion,

to wisdom, take their rise at this stage. How is the knower going to relate, condition, place in order, the thoughts that are knowable? Is knowledge, or wisdom, as objective, like to Brahmanic knowledge; or, is wisdom, as related to Greek thought, all that, and more, the more being the conscious reasoning upon thoughts known as the means to an end; that end being a system of thought that will hold together, because, it is true objectively, subjectively, and as an abstract-realm of thought; a philosophy? Here it will be seen a new spirit has entered the region of human thought; it says to Shamanism, astrology, magic, sorcery, myths, the gods, oracles and priests, please give up pretensions, shams of every kind, enter the Court of Intellect, and give a reasonable account of your thoughts, words and deeds. Is this really so? Can it be doubted? Is not this what philosophy means? It is only necessary to sit at the feet of Greek philosophers, to perceive that they had seen this ideal. But, the objection may be raised, this is not Greek religion; and the Greeks did not say it was. Quite true; yet it must not be forgotten that Socrates feared the gods and sought after wisdom; whilst the ignorant mob of Athens worshipped the gods, hated truth and righteousness and murdered the prophet that sought to know, and to teach them, the way of life and truth; and, did what he could to reveal to others the way of goodness. The question here is not the degraded religious worship of the Greek people; it is, How did the Greek thinkers try to destroy what was false and base in the religious thoughts they knew, so that a beautiful, true, and good religion, in wisdom, might be found? The spirit of truth, by philosophy, is ever asking, What is Truth? Is it light? Will it scatter the darkness? Will it abolish evil, and reveal what is good? Will it remove sin, suffering, sorrow, misery, pain, disease and death? Will it destroy disorder and bring in the reign of order? Will it put an end to lawlessness and exalt law? Will it make men fit to rule themselves and govern others? Will it bring in the kingdom of truth, righteousness, goodness, peace and love? Will it put an end to strife, to divisions, to want of harmony; and will it bring in peace, kindness, harmony, unity and love?

The point of development that is reached here is of great importance, not as perceived from Athens, or Olympus, but from the walls of the four-square City of God. What this means is that light responds to light, truth to truth; there is light and the student is intensely interested in the vision that can be seen.

The thought arises in this form : looking upon the great thinkers of Greece, from Thales to Aristotle, the question that has to be put to them is this : Why the failure of Greek philosophy ? What was their attitude to the problem of truth as related to the great campaign of Light against darkness and of good against evil ? How is it they failed to see and understand, that they occupied only a small portion of the field of battle ; and, that they had arrived there at the daybreak, at the critical hour of impending struggle ? Is not this the great weakness in Greek thought ; the great thinkers were the colonels in the command of regiments ; they did not know how the brigades were being moved for the final struggle ; the commanders had no plan of campaign ; so far as they were concerned they were not under strict military discipline ; the Greek division was not a phalanx ; they were like sharpshooters and every man acted as he pleased. Is not this the characteristic of Greek thought in every department of life ; there is greatness of individual purpose and work, but no unity. There is movement, but it is in the grey dawn of a new day ; there is enterprise and enthusiasm, but these brave men are as likely to kill their comrades as to destroy their enemies. If this is something like the position then let the thinker try to conceive the thoughts of a Thales, a Socrates, or a Plato, when they appear before the Commander-in-Chief ; when the battle is over, the victory won, the darkness banished, and evil cast out. What they would be compelled to confess is that they did their best ; but they utterly failed to apprehend the magnitude of the struggle, the battle-field, the campaign, and the results. This is not a condemnation of Greek thinkers, it is an appreciation ; it is a word of praise ; it is saying how little they knew, and yet how bravely they fought. The point to notice here is that too much stress must not be laid upon the changing movements in the great battle of Light against darkness ; how little the leaders and the commanders knew ; how utterly ignorant the common soldiers were of the meaning of the movements of which they were the actors and the onlookers. At the great day, the question will not be, for each soldier, whether he knew the full meaning of the tactical changes that took place on the battle-field ; but, was he obedient to orders, and faithful in fulfilling duties. It is not on the fields of Greece that the Captain of Salvation explains His movements ; He is more likely to do so standing upon the City walls with the whole battle-field in view, and the plan of campaign in His hands. This little digression is

useful in its own place ; it is worthy of remembrance that 10,000 Greeks became famous by a retreat ; and, that the men of Greece saved their country at Salamis. But what can men think or say about the great Captain of our Salvation, who has by His Spirit carried on the great conflict in the world, under such adverse conditions, in the darkness, with ignorant followers, who have never been able to understand His thoughts ; or, catch the deep inspiration of His Spirit ?

It is not necessary here to enter into details as bearing upon the light of truth that has come to men during the Christian age from the land of Greece. It is well to notice that Greece was not isolated from Egypt and the East ; thus it is within the range of possibility that Egyptian wisdom, Babylonian myths and militant greatness, Persian dualism, Brahmanism, Buddhism and heathen forms of worship and idolatry were all known by Greek thinkers. It was during the dark period of the Christian age that the West lost touch with the East ; and, it is during the past hundred years that the East and West have been drawing nearer to each other. It is Thales that is said to be the father of Greek philosophy ; he lived about 600 B.C. ; thus he began his work at the very time that the world was being awakened to a great intellectual movement. What may be said to be remarkable about this great thinker is that he quietly discounted the gods, spirits, magic, and all that constituted the religious life of the past ; his high conception is, that when the intellect of man analysis all forms that exist they cease to be things ; they are related thoughts ; they can be connected together in the order of their dissolution ; and that the ultimate form of all forms is water. It would follow, if he was able to think out this great analysis that the order of synthesis would follow, because if the whole of physical nature can be reduced to water, then it is equally true that from water there could be evolved, as a method of thought, all that is physical in the world. The problem that underlies Greek thought, as philosophy, begins with the physical world ; it is naturalistic ; it is the intellect of the race of Japhet developing into manhood ; thus it is interesting to find that Anaximander and Anaximenes follow a similar line of thought to Thales, with this difference, that their ultimate substances are air, and, the breath, or the spirit. What the results were in the Ionic school of thinkers, can be seen in this way ; there was a break with the past ; all the religions of the past were seen to be superstitious ; the ideal was Nature, and



Nature required to be studied in a reasonable way. With the physical philosophers the order of study would be objective ; it was necessary for them to study particular things ; individual things that were the synthesis of particulars ; general conceptions, and at last the synthesis of a universal principle ; to water, air, breath ; or, as in modern thought, to Force and Life.

In due time there arose another school of thought, known as the Eleatic, which included such thinkers as Xenophanes, Parmenides, Zeno, and others. With this school of thinkers there is a new departure, in this sense, it is not so much the physical order that they study with all its particulars, it is the Spirit of Life, or, that God is involved in, and is one with, all that is living. A man is not many, he is one, the product of one Life. God is not many gods, He is one Living God. God is First Cause ; He is Spirit, All-eyes, the Omniscient, and the Immutable. God is All in all ; but the all is the mutable, the ever-changing. God, as Being, is the Eternal, the Infinite. All this looks very like the thoughts involved in Brahmanism ; similar conceptions may be found in the Vedanta ; at this stage of development in Greece this is the natural result of the intellectual spirit of enquiry.

When Heraclitus arrived upon the scene, being, it is assumed, familiar with the thoughts of those who had gone before him in the pathway that leads to the land of wisdom, his ultimate principle is said to be Fire. How is fire the ultimate essence or substance, of being ; and, how did fire develop into all the forms that exist ? Is fire spirit ? The symbol is a common one ; it is the Spirit that creates ; it is the Spirit that is influx and reflux ; it is the Spirit that perceives forms, receives images and conceives thoughts. The Spirit is not tangible ; it is movement, change, and what is becoming and dissolving. There is order and law ; and, it is the knowledge of these that is of the greatest importance. Law is Heaven ; and Heaven is the place of light in which truth is seen ; the place, and condition, where those who are living live in love. Pythagoras was a great traveller, and an original thinker ; a wonderful mathematician, thus, his ultimate concept is the abstract number, the One. One is the unit, the monad ; and all numbers are derived from the One. To know the development of numbers from the One, throughout the realms of arithmetic and mathematics would be to attain to all knowledge. It is conceived that numbers express differences, as evens and odds ; it is numbers that express

quantities, qualities, relations and weights ; thus, given a perfect philosophy of numbers, with men that could understand the order, and the laws of progression, the heaven of mathematical wisdom would be found, and mathematicians would be happy and content. This strange conception is not one that many thinkers will follow ; it does not seem very practical for common people ; it is, however, a very subtle mode of thought ; and it may be expressed in this form : given one ray of pure light, a prism, the darkness and the spectrum, with a perfect knowledge of the science of spectrum analysis, then every refracted, divided and subdivided ray is a particular ray ; it may have its rate of motion given in numbers, and it is known by qualities and colours. The same thought can be carried into the realm of spirit-perception in this way : it is conceived that all special sensations, as functions, or operations, are measurable by vibrations of motion through the nerves ; and all these are transformed into one mind, as the conceptual organ of all special sense movements. If then a Pythagorean student could resolve all his thoughts into numbers and their complex relations, it is possible that a language, and a philosophy, could be produced in this way. If it is conceivable that all physical forms, as images, thoughts, are the result of the special senses in their operations ; that all images are like, have similar vibrations ; that thoughts are a development of images ; that thoughts are related and correlated in harmony with sense vibrations and images ; then the mind is the sum of these. All this appears to be the totalisation of the philosophy of Pythagoras ; it is very, very wonderful, even more wonderful than he supposed. Would any scientific thinker, in the light of all that science knows, be prepared to say that all this is meaningless ? It is very wonderful that he conceived such thoughts ; but, it is far more wonderful to contemplate this thought that numbers as symbols, in some sense or other, are the spiritual mathematical equivalents of philosophic thought.

It may be interesting to notice that there is this tendency in Greek thought to perceive unity, and to recognise great diversities in human thought ; to think that there is the One Spirit ; and, in, and by that Spirit there are all kinds of spirits, numbers, qualities, plans and purposes. With further development the method of thought changes ; it is more complex, the differences are emphasized, and thus such thinkers as Empedocles and Democritus tend to become, in a sense, materialistic thinkers ; thus they reason about atoms, positive and negative, repulsion

and attraction, the invisible atom and the divisible many atoms. Anaxagoras as a thinker tends to mechanism, and to dualism, to an intelligence that is spiritual and a body corporal. It is not matter that is supreme, it is the *Nous* that is the First Cause. It is this *Nous*, rational intelligence, that looks out upon the chaos that exists; and intelligence, reason alone can deal with the problems of matter and of mind.

With Protagoras there may be conceived to arise a still higher order of thought; he is a man, and has attained to manhood in this sense that he knows he has succeeded to a great inheritance of human thought; he has treasures that are invaluable; being a man he is able to measure all thoughts and things; he possesses standards of measurement; as man he can see what is beautiful, true and good; the good he can change into ethics; the true into logic; and the beautiful into rhetoric. There is much that is very noble about this great thinker; he is manly and detests what is unmanly; he may not understand all that the intellect means, or how it is limited, but as an honest thinker, he is excellent company. He is not troubled in mind because there is the subject as conceived apart from the object; it is his desire to discover how they agree and are one; it is his duty to think truly and act justly, and it is by this means that harmony is attainable. Protagoras, it will be observed, represents Greece, the intellectual, at the Greek stage of development. What this means is that the man who conceived the thought that man is the measure of, and can measure, all things, is a very remarkable person. The same thought is expressed, in a lifeless form, in Brahman, the universal self; and in man, the self that will be absorbed into Brahman; but here the man is person; the microcosm of the macrocosm; as measurer and as creator, not a phantasm that cannot be grasped and that eludes critical examination.

With the coming of Socrates there came to Greece the great crisis of the life of the nation. It is this sculptor as a youth that studies beautiful forms and compares them with his own uncouth figure and face. This is the student that perceives and conceives images and ideas that the common people cannot see. With his sharp-pointed chisel he pricks the gas-bags of sophists and sceptics, with their conceited ideas, and tries to teach them that words have a meaning, and that they ought to try to get within, and beyond, the word-names to the living thoughts they express. In plain words, Socrates is the sign of the Greek moral man; there he is in the street and school; anywhere, trying to

find out what the beautiful means ; what truth is ; what goodness requires man to be. Greek thinkers thought they knew all about these elementary questions ; he confessed ignorance, convicted the ignorant of their ignorance ; and thus sought to escape from ignorance. When told by the Delphic oracle, that he was the wisest man in Greece, after serious thought he conceived that the oracle might be right, because he was the only ignorant man, who knew, could realise, his own ignorance. The father of Socrates was a sculptor, and this was why the son came to study forms ; his mother was a midwife in Athens, and as such assisted mothers in their hours of travail of body ; and, it is said this was why he compared himself to his revered mother ; he was like an intellectual midwife trying to assist those who in travail of mind were seeking for deliverance from ignorance. That Socrates, as prophet, teacher, moralist, as a good man, was revered and loved by good wise men in Greece cannot be doubted ; the greatest thinkers sat at his feet, cherished his thoughts, loved his memory, and set him up as an example for other men to study. It is plain that the man who could puzzle the keenest intellects in Greece by asking questions that they could not answer, was an intellectual giant of the highest standing. Socrates was a good man as well as a great thinker ; and, the proof of this is given in the story of the inward monitor, he ever deferred to in all the duties of life. This is the important difference that is seen when Socrates is compared with other thinkers ; he would not deny the great truth that man is the measure of all things and a measurer ; what he felt was that he had not attained to the divine measurements ; that he required a guide ; that this guide was not gods, oracles, or priests, but the Voice of God in the soul, what men name the conscience. Hereabout may be found the real cause of the failure of Greek philosophy ; the reason why the Greeks never came to the Vision of Truth, and did not enter into and possess the land of wisdom is that the children were all spiritually stillborn. Socrates could not teach them the way of the new birth. What seems very sad, the living child in Socrates was not one of the twice-born. This may be parable, or myth, the meaning, however, is plain enough ; within the intellectual form of truth there exists the living child, the moral soul ; that moral soul requires to be more than monitor, or spirit ; it must be born again, and it is in the generations of the twice-born that Grace and Truth may be expected to visit men. As men know, the frivolous, ambitious, sensuous, jealous and degraded

men of Greece, could not tolerate the thought that such a prophet should continue to live in Athens. They gave him the poison-cup to drink ; he was obedient and died, but they continued to live their degraded, sensual, pleasure-loving lives.

The stage of thought realised here is that Greece put Socrates to death judicially in Athens ; what the Athenians really accomplished was that they put out their own eyes and petrified their own hearts ; they poisoned truth at the fountain ; they crushed goodness beneath the throne and judgment-seat ; they chose the ancient gods of Greece with all their imperfections and they would not be subject to God, Truth, Grace, and spiritual sacrifice. Death is the word that expresses this fateful act of the Athenians. Here it requires to be remembered that the intellectual children of Truth never die ; they change their forms, they live again ; they may be poisoned, burnt or crucified ; it matters not the form of change ; the result is the same, out of the ashes there arises the phoenix, the new life, that survives all forms of death. For Greece there remained death of the form, of the nation, of the beautiful things ; but, the Ideal lives ; and, this is the thought that must be linked with the name of Plato. It is Plato, the student, and friend of Socrates, that tells men about the greatness and the goodness of his master ; in Plato Socrates lives again ; and, Plato is the judge that condemns Athens and Greece. Plato, in a sense, is the twice-born ; that is to say, he lives in another world ; the earth and the earthly have disappeared ; it is in the realm of ideas and the ideal that he lives. What his mission to men amounts to is this, they are not to lament in hopeless fashion because the beautiful, the true, and the good, had been despised, degraded and put to death by the Greeks. The ideal was not dead. Greece proved herself unworthy of the divine mission to reveal to men, the beautiful, the true and the good. Ichabod was written upon Greece, the glory of God's Spirit had departed ; and it was for men to watch and wait for the new forms of manifestation that would arise in due time. The Kingdom of Heaven, as beauty, truth and goodness, is not enshrined in temples, made with hands in the land of Greece ; it is to be found in every man who loves the beautiful, seeks to find truth, and desires to be good. Aristotle does not deny this vision of Plato ; this new life from the dead ; this hope of a fulfilment of the promised inheritance given to Greece. All that he seems to say is this, " Dear friend Plato, do not be narrow in your conceptions ; do not labour too much in the invisible

world of the ideal and of ideas ; the common people will not understand you ; they will say that you live in the clouds, and that you do not understand their troubles and their ways of thinking. I will go with you to Mount Clear, or to the City of God, where the beautiful, true and good ideals dwell for ever ; but, you must come with me also, and together, we will go forth into the great world and the mighty universe ; and we will say to those who travel in our footsteps, " We have seen the City of God in its glory afar off ; we have seen through the telescope, the divine land of universal wisdom. It is true that we will not enjoy the fruits of that delightful land ; but, we will not have lived in vain, if we have opened up the way ; and taught men in what direction they must travel to reach the land of wisdom."

This is a very brief glance over a great field of thought, of history and of religion. To analyse and synthesise these conceptions will not be an easy matter for students ; but they will repay those who wish to think upon the world of Greece from a new stand-point. What may be noted here is that pre-historic Greece, as physical and psychical is in outward form like other nations in their superstitions, magic, idolatry, worship of spirits, belief in oracles, mysteries, and all that may be summed up in the degraded conditions of heathenism. The Greek myths are said to be more wonderful, beautiful, ideal, than that of any other nation ; the gods are very like men and women ; thus, even in the semi-conscious stage of development, Greece, it may be conceived, holds the first place. These ideals in Greece continued to live on where the darkness of ignorance remained ; thus they persist, and they live during the intellectual age when the true, ideal religion of Greece was being developed. In one sense this religion of Greece may not be said to be spiritual, the desire to find out the true relations that exist between God and men ; but at bottom this is really what Greek thinkers are trying to discover ; it is, How God has revealed Himself to men, so that men might know God, and by knowledge, fear, obey, and love, that one God, Whom they see must, in the very nature of things, be the Supreme Ruler of the Universe. The student must fix his thoughts upon the natural stage of development attained ; then it is deeply interesting to follow the great thinkers, in their varied stages of thought, as physical, as psychical, as intellectual, and at last, when the eyes are fixed upon Socrates, to observe how, the moral and spiritual are rejected by the physical and psychical thinkers ; intellectualism fails ; rationalists know all about knowing ; but,

the doing of that which is moral is beyond them. The meaning here is not, that there were no moral men in Greece; it is not an individual question; it extends to the nation, and to the highest ideals to which the people attained. The question may be asked, If the failure was at the intellectual stage, then why the philosophies of Plato and Aristotle? The answer would surely be that Greece did not live for that nation alone; it was the destiny of Greece to go on to the moral stage, to try to find the highest forms of natural development, because this is the natural ideal that ends in pure science and wisdom. The same line of thought is worked out in Israel from Egypt to the Kingdom of David and Solomon; the intellectual in the desert; the moral in the Land and the Judges; the realm of Grace in the Kingdom, and what follows is the Fall of Israel, the rejection, the captivity, suffering and sacrifice.

Before leaving this interesting subject it may be useful to glance for a moment at one result of this development in Greece, as related to the great thinkers, as representatives of all intellectual thinkers, and the results that follow from their labours. What takes place is this: thinkers have their sympathies, their ways of looking upon the universe, of studying their own thoughts, of criticising the thoughts of others, of laughing at their conceits, of sneering at their ideals; or, of denying that philosophers can see farther, or more clearly, than common men. This is the inveterate, the incurable habit of thinkers; they form cliques, or schools of thought as, for example, an Ionic physical school, an Eleatic psychical school; a sophistical, a sceptical, a cynical, a stoical, or an Epicurean school. There may be modern schools of thought known by these or different names, but what all this means is that intellectual thinkers have ever been famous for these differences. The intellect and reasoning carries them away into captivity into the land of Babel, and ere they are aware they find themselves in a great world of confusion; they can curse but they cannot bless; they can build great works that their brethren will rush in to criticise and destroy; thus proving the great truth that intellectual supremacy can never unify the thoughts of men. Scholars are familiar with the Egyptian myth of Osiris; how Set, his wicked brother, put him to death and divided his body, placing the separated parts in different part of Egypt. Isis, his wife, and sister went forth, searched for, and found, all these parts of the body of Osiris. The god was dead, but he came to life again and became the lord of that world

where there is judgment, acquittal and a new life. The myth may be used in this way: the wicked spirit of intellectual strife put to death the noble spirit that guides men into the way of truth. These schools are places where portions of the body of the intellect are kept separate; the earth is under the curse of Heaven because the wicked spirit of strife seeks for party and school interests, rather than for divine truth. The intellect cannot save itself from this miserable condition; it is Love, as the very life of Truth and Grace, that must deliver the dead, give renewed life and blessing, and send forth Horus, the Sun of Righteousness, to destroy the evil spirit that divides and destroys. This strange myth may be carried a little further; at this stage of history, Egypt is dead and Greece is supreme over the heritage of Osiris. What then can Isis, Love, do for the intellect but collect the fragments that exist in schools and carry them away to Alexandria. Is not this something like the reason why the intellectual spirit departed from Greece after the death of Aristotle, and was found in that city?

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## CHAPTER IX.

## ROMAN RELIGION,—LAW, THE STATE AND EMPIRE.

It is a long journey from Eden to Rome, from birth to manhood, from the home of early love to the great world of strenuous men who think and work, serve and rule, fight and conquer, suffer and die. It is like a pilgrimage; and, the pilgrim when he hopes that he is faring well upon his journey finds himself leaving the House Beautiful, the kind and gentle friends, and the way is that of descent; it is into that valley of humiliation where the proud, self-reliant spirit will meet with Apollyon; and, it is also where the shepherd boy is as happy as the day is long. The humble are the happy, they are content with their lot. Better to feed, and care for, a few sheep at home than to fight with the devils in the great world where the eyes, the flesh, and spirit, lust to gain what the world can give. It is possible to get through this valley safely; but those who have had to fight their way through it, have strange memories of their experiences. To change the figure of thought; how strange the alternations of the story of development; it begins with night and darkness, and the world is full of spirits and demons, magic and divination, fear and trembling, at every step. The day breaks, it is light, the gods are everywhere; it is the land of sunshine and of beautiful thoughts. There is a change, evil is regnant everywhere; evil has seized the very machinery of the universe, and, there is no rest to be found except in Brahman, or in Nirvana. A new day dawns that has in it the darkness of demonism and the light of the angels from Heaven; and, men are taught not to give way to despair, but to cherish good thoughts, speak kind words and do loving deeds; and, if they do they will regain Paradise and destroy evil. The message to men through Greece is that there is no real cause for despair; when the sun shines, the gods disappear; when the moon shines, the earth is very beautiful; and when the stars shine the depths of, the wisdom, and the power of God are beyond the conceptions of men. The development that has taken place is great and wonderful; it is worth while to linger upon the shores of Greece;

to visit the many schools that are to be found there; and, to perceive, that, in that land there were choice spirits who could look beyond forms; see through images; live in the palaces of the loftiest ideals; and, dream of a universal Kingdom of God yet to be revealed.

The eyes require to be turned to Rome, the Mistress of this World. The outlook is changed; this brother of Javan is unlike his near kinsman; his land is not so full of light and sunshine; the people are not so light-hearted and joyous; there is not the same eager pursuit after the beautiful; the same ardent desire to find truth and wisdom; if they are comparable in their aspirations then the earnest spirit of Socrates, and his devotion to duty even to the death, appears to be more natural, beautiful and good than the spirit of the Stoic, so fully represented in Roman history. From whence came Rome? From the great motherland of the East; from the family of Japheth, that father of a race of great sons and generations. It is marvellous in how many directions this highly-gifted family has spread abroad, taken root, and been the means of blessing. It is easy to find fault with the generations of Japheth; and, of course, blame rests at their doors; but, the bright side should not be forgotten; wherever they have gone they have taken the light with them; they have been blessed and the means of blessing. Is it not one of the elder sons of Japheth who continues to this day to bless the children with myths, fairy tales, ghost stories, and all kinds of legends? It is the genius of Japheth that charms the little children with the coming of Santa Claus at Christmas time. It is a son of Japheth that comes with every Avatar of Vishnu and tells the stories of the Indian gods in the great epic poems. It is a son of Japheth that takes the side of Ormuzd against Ahriman; and, by fire, purifies the world and casts the devil into the darkness. It is Javan, the beautiful, the true son of his father, that single-handed faces all the gods and demons, Zeus and all the gods of Olympus. He smiled upon them, charmed them with his wit and wisdom; and before men knew what had taken place the gods, good and bad, had vanished into the great realm of Hades. When the story of the eight brothers is written, by a son of Tiras, it will be worth reading; and, men will see the wonderful light and blessing that has fallen upon the pathway of this family.

When Rome, as Tubal, or as known by some other name, migrated from the East is not known; there is no record of the pathway taken westward. The thought is that they followed

their flocks and herds ; they sought for, and tried to find a better country ; and thus moving onward from place to place they reached the pleasant land of Italy, the river Tiber, and the seven hills upon which Rome is built. That the children of Japheth had not lost the genius of their childhood may be inferred from the story of Romulus and the founding of Rome. There is grim irony in the child suckled by the wolf growing up to become the wolf among the nations. Into this portion of history would fall the surviving heathenism from the East, such as magic, augury, etc., etc. ; and, the special gods of the Romans, Jupiter, Juno, Mars, the Lares and Penates of the home, Bacchus and Demeter, Oracles, the Books of the Sybil and all that is characteristic of heathen Rome. As with Greece, so with Rome, the gods, spirits and devils continue to live on ; they come out of the pre-historic past ; they exist in the pre-historic age ; and it is around them that the life of the Romans is built up. All this is true and to be fully recognised ; but, it would be a serious mistake to suppose that this is the true religion of the Roman Empire, of the Roman people. It might be permissible to say that this is the form of the outward and the visible ; but the spirit in Rome is not that of Babylon ; there is a genius in Rome that is totally different ; and, it is around this that the true religion of Rome develops.

Why was this genius found in Rome ? It is with Rome as with Greece ; they did not create themselves ; they are created ; they have different motives by which they are inspired ; the spirit by which they live and breathe is not the same ; their purposes, and their ends, may have the same origin and family likeness, but their destinies are very different. To put this matter in a common-sense way ; the thinker must not judge Rome by Roman forms of religion ; by the images that are set up as representations of these forms ; not even by the great ideals of the Roman world, because these may fail and come to nought ; the real Roman religion is to be interpreted spiritually by history. Why did Rome think, speak and act as she did ? What would Rome have attained if the destined ideals in Rome had been reached ? Why did Rome aspire after earthly empire ? Was it all selfishness and ambition ; to win the crown of power, glory and empire ; to subdue the world ; to glorify Rome ; and to crush the nations under foot ? Surely it would be false to read into history such an ideal. Can it be said that this was the spirit of the noble sons of Rome ? Had they no desire to give light to the world ; to set up the reign of law ; to bring in a kingdom of righteousness

and peace among men? The point to notice here is that the ideals of Greece are left behind; it is no longer the beautiful, the true and the good, that are the great ideals; it is men and nations of men; it is the use that men can make of the beautiful; the practical value of truth; the way by which men can live the good life righteously, in conformity with law. It is not Academy or Porch; the ideal heaven or the land of wisdom; but that far more serious business of life to find an ideal earth in which to live, and a Kingdom of God in righteousness, where men might be able to live in harmony with moral law. This ideal may not have seized the Roman mind, yet it was their destined direction; it is the direction in which the spirit in Rome was leading them; and, strange to say, if men listen to the voices that can be heard on every hand to-day in connection with society, legislation, and government of the people, by the people, for the good of the people; is it not the spirit of Rome that is heard in the land; and many men are declaring that it is the religion of Rome they wish to live under, and not that of the Gospel of Christ.

This is where the historical Rome may be discerned; the pre-historic past; the migrations; the families, clans or gens; the superstitions; the gods; Romulus and the founding of the city; all these fall into the background, and the question has to be asked, What does Rome stand for in the history of the world? When it is stated that Rome stands for man, the family, the clan, the kingdom, the republic, the empire, it can be seen that the stage of development is moral, ethical, stoical, national, for the empire, and universal rule. If Greece tries to teach men great facts about the beautiful, the true, the good, the way that must be taken to find the land of wisdom; then Rome has the more serious work to do, for it is her duty to inspire men to love what is beautiful; help them to understand what is true; teach them how to conform to the good; and, to be faithful to death for duty. Rome is practical, not theoretical; synthetical, not analytical; order in thought is not despised, but obedience to law, to authority, must take the precedence. If this is understood then what can be seen is that the golden age of intellectualism is passing away; the development is that of the moral man, nation and empire, in the natural realm under Grace, as limited to the moral nature of man and a moral race of men. The noblest thinkers have discovered this truth that the synthesis of pure moral law is love; but there were few who could get beyond the

virtues and the graces ; they could discern the many forms to be obeyed, but did not see that the pure moral life is love to God and man. It is somewhat strange that this should be so, because the Romans were like other men and women ; in their homes and families they were nursed upon mother-love. This is the fundamental principle in the family ; the root is love, and all the branches should be composed of the same living material. It is utterly useless to attempt to deny this fundamental truth ; or try to explain it away ; such explanations can only call attention to the fact that there is something abnormal in the life of the family ; the virus of disease is at work ; and sin is bringing about unhealthy functions in the life. The cure is not authority and discipline, counter-acting medicine to regulate and restore function, but love, so that the functions may become normal. What this means is that pure moral love is health and holiness ; but, disobedience, wilfulness, or any form of departure from love, is disorder, and moral disease or impurity of the soul. But men may say such a conception as this would apply to every race in the Roman world ; and the reply is that the fundamental principle was there as a seed in every natural family based upon the affection of love. It was not an ideal that had been attained in practical life ; it was the goal, the end desired, toward which the Romans were called of God as moral men in a moral nation. If, therefore, there was found in a family that spirit which would tend to irreverence, to disobedience, to profanity, to profligacy, then what this proved was, that the member so afflicted was in a condition of moral disorder ; a danger to the family, to the clan, and to the nation. If in the fallen condition of mankind there are those who will not conform to the law of love, the uniting bond in the family, then means are required, to be conceived, and used, that will restrain and punish evil-doers. The father in his love, in grace, is differentiated, in this sense, he becomes a prophet to teach and warn ; a priest for intercession, and a king or ruler for discipline and punishment. In Grace, let it be noticed, this change takes place, because, the law of moral love, when snapped asunder does not carry with it the power to restore what is broken or destroyed. This is the old old story of Cain and Abel ; it is a basal fact in the moral world ; and, until men understand this truth in its relations, they will ever be mixing up realms that differ in their order. It is an awful truth, that in the moral world there is no forgiveness of sin ; this may seem strange to many, but it is only saying that moral

law is the law of righteousness ; and, it is absurd to conceive, that in a universe governed by law, that gods or men can alter the constitution, the order of the universe. This is not stated as a dogmatic truth of theology ; it is suggested for the careful consideration of thoughtful men who have not studied this matter in the light of moral law, and modern conceptions of law. There is a way out of this difficulty ; it is the Way of Grace, through the Law of Grace, as taught by the Spirit of Grace ; but, in harmony with order and moral law, transgressors and sinners cannot get back to the Eden of love by ethical, or moral, ways. If men think they can do so let them study the story of the cherubim and the flaming swords ; these are said to turn and flash in every direction to prevent ignorant men from trying to eat the fruit of the Tree of Life.

If then this thought must be conceived as lying at the root of the Tree of Moral Life in the family, it must follow, that it exists in many families, in tribes, in nations, and in mankind. For the more easy apprehension of the order of development here it will be useful to remember, and use, the analogy of Israel in the desert as redeemed from Egyptian bondage ; the giving of the law ; the life in the desert under Moses ; and the conquest of Palestine under Joshua. The two lines of thought are similar in this sense, that Greece and Rome are in the order of natural development in the generations of Japheth ; whilst Israel, under Moses and under Joshua, are in an order of spiritual development in the generations of Shem. The education of Greece is to reveal the thought that what is beautiful in nature, true in art and philosophy, and good in the world of morals, must all be considered as true revelations to the spirit of man in a natural way ; whilst the revelation by Moses is that of Grace, in an inverted form, as giving to men patterns of the great truths that are in the heavens and are spiritual. The revelation by the Roman nation is that natural morality is an ideal, as a family germ ; but, what men require to be taught is, that, by the way of the Roman Empire, as found in history, there is no salvation ; whilst the revelation by Joshua and Judges is that moral ideals, in Grace, in a special land and under moral conditions, is not the way of salvation, so long as the people are immoral and depraved, degraded idolators.

If these thoughts are kept in view then it may be more easy to conceive what is the object kept in view under the whole system of Roman law and jurisprudence. In a narrow sense, the realm of Grace may be perceived under the shadow of Roman religion ;

the gods are there and their forms can be seen ; the images of the gods live in the minds of men ; thus comparison is possible ; there are ideal thoughts that belong to the realm of Grace ; and Grace, as gracious Love, is waiting to be gracious wherever gracious souls are to be found. Whilst all this is true, and ought to be frankly recognised, it is equally true that the Roman ideal was not God, and Grace, but Jupiter and power, authority, justice, judgment, and in a general sense, moral traditions, customs, order and law. It appears that in Roman law there were two words used to express legal conceptions ; these being *FAS* and *JUS* ; the former being that which expressed fundamental conceptions, and the latter what was customary, traditionary and statutory. *FAS* would express the will of the gods, what is divine : thus men are expected to keep faith with one another ; to be hospitable to strangers ; to punish murder as taking away God-given life ; not to sell a wife because she is a partner ; to punish children when disobedient ; to punish irreverence ; to keep vows or oaths ; not to remove landmarks ; and when found guilty of such deeds, the punishment would be death, excommunication or outlawry. *JUS* would express laws of custom, tradition and statute ; what would be good for the people ; what would bind society together ; what would be fitting for men as members of the commonwealth. Under this head there would fall the arrangements in families ; the supremacy of the father, marriage, adoption, property, succession, contracts, and public and private offences. The administration of the law was in the hands of fathers and elders, or chiefs, in the days of the kings. The king was judge, and the punishments were death, slavery, banishment, or stripes. In the days of the Republic, there were legislative bodies, the Senate, the tribunes, etc. There was a codification of the laws known as the XII Tables ; the *JUS CIVILE* of the Republic which dealt with foreigners and with commerce. The *JUS NATURALE* took cognizance of the laws of citizenship ; the constitution of the Empire ; procedure ; and such matters as were dealt with by a supreme court and judges. The Emperor Justinian was a great law-giver in the later days of the empire ; and, it is well to remember that Roman Law is the basis of the laws that are in operation in Europe and in America.

It is in the realm of Law that the Roman Empire is said to reign with unique power and glory ; this is the great inheritance that descends from Rome and is possessed by the nations of the West. There were also great poets, thinkers and historians,

such as Virgil, Horace, Tibullus, Ovid, Martial, Seneca, Tacitus, Juvenal and Livy. The names of great Romans are well known to general readers; particularly the names of great senators, and tribunes, consuls and warriors. In history will be found the names of Julius Cæsar, Pompey, Crassus, Mark Antony, Cicero, Catiline, Cato, Brutus, Cassius, and many others. What has to be continually remembered in such a study is that these men were the great actors upon a great earthly stage: they were great thinkers, law-givers, politicians, statesmen, warriors, poets and empire rulers. It is a fair question to ask, if history contains the names of greater men. They were giants and did gigantic work. It is not for the men of a later age to judge them by modern standards; those who think about such matters would gladly welcome the great spirit of Rome in these days, in respect for authority, reverence for parents, obedience to the law, the fear of God, and love of the common weal. It is the ideal Rome; not the later degraded Roman empire that men would like to see revived; the fear is that Europe and America have left the heroic, the great age of manhood, behind them. There has been a great development in western lands; the rise can be measured; it is the fall that is feared; and the question with many is, How far will the fall go, must it be to destruction; or, in the Providence of God, will Truth, Grace and Righteousness find a place of reconciliation and peace?

The assumption here is that in the Roman Empire, throughout the whole history of the people; from the cradle to the grave, there was involved in this race a genius, a spirit, a principle, named moral, and this was their great endowment from the Divine Spirit. The other religions, as related to races, were similarly endowed with a genius, or spirit; they are all sent forth under the Divine Purpose of Grace, to act upon, to move, the sons of men to seek after, if haply they may find the ideal spirit that is bestowed upon them with super-abundance. If this is so, then, why was it that the spirit in the people failed to guide them to their inheritance? This question requires consideration, because it involves these two thoughts, How did the Spirit affect them? and, How did they respond to the Spirit that was sent to guide them? The purpose of the moral spirit was to reveal to men a moral world; that is, a world under divine authority; and, men as the creatures, and the servants, of God, under divine laws. This does not mean legislation, jurisprudence and forms of government, but that the nature of man is such



that if his thoughts, words and deeds were in harmony with moral law, then his whole constitution would be perfectly moral; in fact, the image of God in truth and righteousness. The Will of God would be engraven in his soul; the Mind of God would be the mind of man; and thus the realm of nature would be in subjection to the moral man. That is the ideal of science and of Divine Wisdom; it is impossible to stop short of this end; this is the Divine Purpose in Grace; and men may be assured of this, that although the ideal failed in Rome, and few, if any, caught a sight of this great truth, it was there; and, it will become regnant in the world. The wonder is that pure ethical and moral teachers to-day do not see this truth; they are on the margin of it; the veil that intervenes, that causes blindness, is very thin; they have only to realise that righteousness is by Grace and not by moral law; and, that apart from Grace, ethics and morals, can never enter the Kingdom of God. Of course this means that man is a sinner in God's sight; that moral law has been trampled under foot; that the authority of God has been defied; and that the creature has been a rebel and usurper in this earth. What follows is, that man is a ruin as a moral being; he is dead to truth and righteousness; and the way of salvation is not by morals as apart from Grace; but by Grace as developing the man into the moral state and condition. Every religion studied thus far is a stage in this direction; the purpose of God in Grace is that of restoration to the moral image of God; but, the development is in a definite order; and it must be in harmony with law. It is not assumed that the subjects of this development are conscious of the Divine Purpose; indeed, it is plain that this is not so; in past history men are ever seen following a way that is going to lead them to an end; but they know neither the way nor the end. It may be interesting to notice that what may be called the law of recurrence comes out very clearly in this study; with each religion there is a return to the cradle of the race; and it is by successive migrations that the development is made known. In the homeland there is darkness, and no way can be seen; there are spirits everywhere, good and bad; men appeal to them, serve, or fear them; but, all the while, the thoughts in the hearts of wise men are these, How can we abolish the darkness? How can we get into alliance with the good spirits? and, by what means will we get the victory over the demons? In the realm of natural development, it may be said that Lao-tse was the first to say that he had found the way; there followed the many ways.

of the gods, and a vision of an end of the way in Brahman. The priests of Brahmanism said that they know the way and the end ; and, the Buddha seems to tell men that they knew neither the way nor the end. Assuredly the way was not Brahmanism ; the result of assuming all kinds of knowledge of the universe was the confusion of awful ignorance ; it was ne-science, want of knowledge. The religion of Zoroaster contains knowledge in this way : it seems to say that the demons do live, and they trouble men ; but, the best way to evercome them is to welcome the good spirits, the good thoughts, the good words and good deeds ; purify the body with water, and the mind with fire, and then all would be well, there would not be any room for the demons and they would have to depart into the realms of darkness. The answer of the demons to this religion of Zoroaster was defiance and war ; the prophet did not know the way ; he took the sword to destroy the demons ; and, the demons, it is said, knew the art of war quite as well as the prophet of good ; and he perished by the sword in the conflict at Balkh. The way for the Greeks was the way beautiful, as walled in by the shining walls of truth, in pleasant company, the way being good, safe, pleasant and easy. The end was far away ; it was in the far-off land of wisdom. Socrates had a vision of it ; Plato said he had seen the ideal, Aristotle told men that the road was a universal one and that all men might pursue all the roads that lead to the land of wisdom. This is the intellectual end of all intellectual ways ; they are everywhere and lead nowhere ; for the simple reason that every traveller is perfectly sure that he alone knows the true way, and, more or less, everyone else must be wrong.

How is it that the Romans failed to find the way to perfect manhood, and to the land of wisdom ? How could they do so under the conditions ? They also were the sons of Adam, the earthly ; and of Japheth, the intellectual ; in childhood they wandered in the darkness of ignorance and were afraid of the demons ; they had their own share of superstitious beliefs, in magic, auguries and necromancy ; they had chosen their gods and given them forms in which to dwell, after the human likeness, with temples, priests and sacrifices. These gods were images of the minds of men before they became gods, because, it is reasonable to suppose, that the thoughts gave form to the things, and not that the things created the thoughts. This is the folly of idolatry ; it is man in the darkness of nature, and of his own mind creating these forms, believing that they are possessed by good

or evil spirits, and worshipping them as if they were their lords and superiors. The ideals that are moral were not unknown to the Romans; the Stoics and the Epicureans held famous schools of thought in the Roman world; and, Epictetus, the slave, as well as Marcus Aurelius, the Emperor, knew and expressed very high moral ideals. The difficulty is not so much in the thinking about morals; it is in translating moral conceptions into a moral life, and this is where the Romans, and all other races of men, have failed. It is not enough to agree with Zoroaster about the good mind, with its good thoughts, words and actions; or to approve the conceptions of the wise Greeks about beauty, truth and goodness; the difficulty of all difficulties is for a man, apart from Grace, to live the perfect moral life toward God and men.

How the Romans failed to attain to the pure, perfect moral life will be found in the history of that nation. The rule was that they had, in excess, the Adam earthly spirit, that prized wealth and power; and, it would be news to hear that they ever saw, or wished to see, the Kingdoms of Heaven and of Grace. That they were of the stamp of men that were sad, mournful or repentant because of the evil deeds they committed, or desired to be comforted and forgiven, is not the trait of a Roman. That they were meek and gentle of spirit is not attributed to them; they knew only one way of taking possession of the earth, that of the sword, and the strong right arm, is well known. To hunger after truth and thirst to be righteous did not suit them in the least; they had no objection to be filled with good things, but what they prized was the earthly and the carnal, place and power, greatness and grandeur. Taking their many wars as example of their spirit towards their enemies, it cannot be said that they were merciful in their dealings with those whom they conquered, or with their slaves and enemies. If the question is asked, were they pure, moral, God-fearing men, the finger is pointed to the empire in its glory, in its degradation and shame, and it is clearly seen that the Romans might see the face of Jupiter, Mars, Bacchus, Venus or Minerva, but they could not see the face of the God of Truth and Righteousness. That they were peacemakers there is not the shadow of a claim; it was a rare matter for the temple doors of Janus to be found closed. That they were persecutors is amply proved by the ten persecutions recorded in history; one of these being carried out under the authority of Marcus Aurelius.

If this was the result in the Roman Empire of the moral spirit, of the most highly moral, developed race of men, is it any wonder that justice, judgment, condemnation and punishment followed ; in due time, schisms and divisions, jealousies and wars, separations into East and West ; revolutions, anarchy, the inroads by the heathen, the Goths and Huns, and at last the Fall of Rome and of the Roman Empire. It is not necessary at this stage to make further remarks about the Roman Empire ; it is a well-known fact that the empire did not attain to moral righteousness ; it can be conceived that at every stage of development there was the failure to act in a true and moral way ; that the Romans entirely failed to see or understand what is meant by the spirit of pure morals requires no proof. There is one fact, however, that ought not to be forgotten ; it was Grace that surrounded Rome even as the atmosphere surrounds the earth ; it was Grace that endowed Rome with the moral spirit ; and, the verdict of history will surely be that Rome failed to reach the highest ideals in morals, and did not come within sight of the Kingdom of God in Grace in a moral world. That the Jews failed as well as the Romans is a great truth ; but this proves the more clearly that moral development can never attain to the Righteousness that is by the way of Faith and Grace.

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## CHAPTER X.

## OLD TESTAMENT RELIGION—ADAM [TO] CHRIST.

This is a great truth, and it has been seen by many seers, that no matter how far men may wander in the journey of life, the return must be to God, the Fountain of Being, of Life, Light and Love. This is the conception that underlies Brahmanism and Buddhism; and it is the common, ever-recurring thought in the Bible. Men may choose to take the prodigal's path and go forth to enjoy the earth and all its pleasures; but, satisfaction and peace for the soul of man is not to be found in the swine-trough; the heart cries for Father and Home; this is nature and super-nature. The myths tell the same tale; there is another world unseen; and, men may have no choice, they must obey the summons and appear before Osiris, or some other god, or the Lord Jesus Christ. The conception is interwoven into the minds of men and nations; there is life, death, and after that judgment. The meaning of all this seems to be plain; it can be expressed in this form; there is a Divine Purpose of Grace being carried out from age to age; it is a Kingdom; it has a King; it has order and laws; there is orderly development; and, the end will come.

The stage of thought that has been reached, as seen from the walls of the four-square City, is deeply interesting; the light has been cast over many lands and religions; the beginning was in Eden, there was a long, long pre-historical, a mythical, a parabolic stage, and then there came division, dispersion, the vision of a great tree of good and evil, that grew up and filled the earth. This natural tree, in a garden of Grace, has received brief consideration; it is wonderful how many forms this tree may be said to take; the natural one, as followed out, is that in some mystical sense, the families of Japheth are the light-bearers; the families of Ham, the dark, the ignorant, the black, the evil-doers, are the transmitters of disease, disorder, disorganisation and death. The figure is strange; the natural may be radiant with light, and quick with life; but so long as the virus of sin is in the tree of Ham, the light and life in Japheth, in every

recurring stage of development, is doomed to become subject to disease, disorder, disorganisation and death. That there is survival of life at all is not to be placed to the credit of Japheth ; but to the sacred Name in Noah and Shem, to Divine Grace. These are the fundamental truths in that natural realm of thought which is enswathed in Grace, as the earth is in the atmosphere ; and, the results are similar ; if no atmosphere then no life in nature ; if no Grace then no moral life in the world.

The conception that arises here is that a great recurrence in thought must take place ; the eyes must be turned away from the natural tree of good and evil, and turned upon the " garden eastward in Eden." The form of thought here is that all trees are pleasant and good for food ; there is a Tree of Life that cannot die ; and there is a tree which has strange qualities ; they are dualistic in their nature ; they are opposites ; they are like electricity and magnetism, attraction and repulsion, life and death, love and hate, heaven and hell. It is plain that the fruit of such a tree is not food for children ; it is well that they should be warned against touching what is so subtle in spirit ; what they cannot understand ; what may prove as poisonous as the virus of the serpent. It is a strange thought that all that lives is good ; that there is the tree of life at the very heart of all that is good ; and yet, the knowledge of what is contradictory is not to be received as spiritual food. The great truth of history as related to the intellectual world confirms this conception ; this is what is meant by heathenism ; it is good and evil spirits ; it is bright gods and dark demon gods ; it is Brahman and the vision of Maya, pain, trouble, sorrow, transmigration of soul ; it is the divided heart and mind ; the seven good spirits and seven evil spirits ; Ormuzd and Ahriman ; Paradise and Hades ; truth and error ; light and darkness ; the one and the many ; the ideal and the real ; it is moral good and evil ; ideal laws and corrupt rulers ; it is a great living tree with death in every branch ; and, the wonder is that the tree continues to live and bear these dualistic fruits.

Take the family of the man that was turned out of Eden for disobedience, and it will be seen that the same conceptions are summed up in their names. Adam is the earthly, the carnal, the natural. Eve is life, the living, and in her there is to be found the seed of promised Grace. Cain is the symbol of evil, and Abel is the sign of goodness and of grace, the filial obedient son, and the sacrifice for sin. It is Seth that survives, the child of

goodness and of grace ; but he carried forward into history the seed of the fruit that was taken from the tree of good and evil. There is faith in Seth ; and in Enos, his son, there is hope, because through the life of faith and hope, men with patient expectation begin to praise God, to call upon His Name, and name themselves after His Name.

In the generations of Adam the guiding thought is this, that the children of Adam are natural children, in his likeness and image. There are exceptions, not in likeness, or form, but in spirit ; and this comes out in the seventh generation, the seventh stage of development ; there is a man who walks with God upon the earth ; a heavenly man ; and he is translated back to Heaven ; his form was not seen ; he was in Heaven. The biological truth, worthy the attention of physical scientific workers is that the seventh generation is mystical ; there is a wonderful reversion to an original type ; the full life of God breaks through the order of natural descent ; and the Son of Adam has become the Son of God. This may be said to be the biological problem in Enoch ; and, if in Enoch, then in all sevenths in all generations, as in Abraham, in Moses, and in the manhood of the generations in the Christ, the Son of the Living God. The suggestion here, it can be no more, is that the workers in the great field of biological development may find in this a hint that may be useful ; because it may tend to throw light upon the great problem of physical living development, which they are studying, and upon which they are unable to agree. What has to be remembered is not that the spiritual man, the thinker, gives forms to the physical living ; it is the physical that supplies forms ; but, the converse is also true, it is only the spiritual that can perceive the spiritual in forms, and therefore it follows that the spiritual is the cause of the physical. The spiritual in Enoch, the God-like, continues to live under all the conditions and relations of good and evil ; if, for a time, the powers of evil seem to be stronger than the powers of good, there is no reason why men of faith and hope should give way to despair. God lives ; God is Grace, and the Ark of Salvation will save the seeds of life that are required for the new heavens and earth ; the new generations, the new covenant and the bow of remembrance. These seeds have been so far followed up in history in the families of Japheth and Ham ; it is now a great privilege to return to the families of Shem and to trace the blessings promised to mankind under the sign of the hidden Name.

The Name is saved and enshrined in the Ark of Salvation ; that is to say, there is no name without a form ; and what follows is that the Name is in, and at, the very heart of Salvation. Following up this line of thought, the mystery that surrounds Shem may be studied in this way. There is required to remember the law of recurrence ; there is a new beginning ; a psychical beginning ; Noah and the Ark are the forms of salvation ; the children of Shem are the images psychical, in which salvation, and what it means, are perceived, received, and conceived ; the generations of Shem are the ideals in history ; and the generations of Terah are the psychical, moral and spiritual results of this stage of development.

If this division is conceived aright, then what it means is that here, in humanity, a mind, that represents the Mind of God, is being developed, and, the result is Abraham, the father of the faithful, and the father of the son of love that was offered as a sacrifice upon the Mount of God. The division, or age, opens with Noah and ends with Abraham ; in other words, it is the God of Salvation that is the Creator of the life of faith. There ought to be no mistake here about the problem to be considered ; the way of salvation is not by the power and pride of Ham ; it is not by the intellectual greatness and brightness of the sons of Japheth ; these reveal good and evil, and the fruits of that fatal tree ; but they fail to bring to men the life spiritual and eternal. In Noah there is Grace and Salvation ; in Shem there is the sacred Name ; and in that Name there is Life, the Life Eternal in Christ. The question may be asked, How is it that spiritual Life arises out of the earthly, the carnal, the natural ? The reply must be that it does not do so, in a real sense, because from the beginning the generations are those of the Heavens and the earth ; the Heavens are before the earth ; and, if the earthly has to be considered in development it is simply because forms are required, and provided, for education. Further, the thought here is, that the earthly and the carnal, are cut off as by a great flood ; salvation has taken place ; there is a new child born and also baptized by the water of regeneration. The beginning here is not with Adam ; it is with Noah ; with the Spirit, and with the Mind of God and man.

It is not necessary to dwell upon the question from whence Shem came ; the generations are few ; they are Noah, the Ark, and Salvation. Enoch, the man from Heaven, that lived in Heaven and returned to Heaven ; Seth, the substitute, who



took the place of Abel ; Adam and Eve, but, in a special sense, through Eve as the mother of all the living.

When, and where, the children of Shem lived are interesting studies for historians and geographers. For students of the Way of Life, of the Tree of Life, the thoughts would turn upon all that can be discovered about that great nation of Elam that was before Babel and held Babylon in subjection before the days of Abraham. This story is pre-historic ; but very important books have been found which throw light upon this period ; the names of some of the kings are now known, and doubtless greater discoveries will be made in the future. Asshur, it may safely be assumed, is the historic Assyria of which much is known. Arphaxad appears to be the land towards Persia and around the mouth of the river Euphrates. Lud, it is thought, may be traced to Lydia, or Asia Minor ; Aram is Syria. The development in history is westward, that is toward Palestine on the one hand, and to Arabia on the other. Maps which explain the positions of the ancient nations show where the descendants of Shem were settled in their lands and nations ; and, what geographers and historians agree upon is that in these countries, the power and authority of the sons of Shem were recognised, even though other races were found in these lands, and, for a time, ruled over them. It was during the days of Eber that the great division, or migration, or separation, took place. Eber is an emigrant ; it may be that he led the way across the Euphrates to Ur of the Chaldees ; his son, Peleg, commemorates the great event ; and, it was his brother, Joktan, with his numerous family, that took his way into the land of Arabia. There is deep spiritual significance in the story of Babel and the confusion of tongues ; what it really means is mental confusion about religious and other questions ; agreement became impossible ; the earthly and the carnal people chose Babel and Bel instead of El, the true God ; they would make a tower, a city, a religion, a gate, a way, for their own god, and gods, and thus the confusion. The heart was divided ; the mind was confused ; and men lost the power to discriminate between Bel and El ; between the forms that are earthly and carnal ; and the spirit and the spiritual in which there is the life of God, that is Divine Faith.

The problems in Shem are peculiar. Why is there so much stress laid upon a Name, and names ? The reply is that these are the equivalents to physical forms ; they are necessary ; they define ; they are labels used ; the name represents the

man; it is an external word for an internal fact. It is not the form that creates the name; it is the mind that sees, perceives, conceives and names. The name, therefore, is the child of the mind; but, this also has to be remembered, when the Mind has brought forth the name, the name henceforth is endowed with all that the Mind has enshrined in the word. What follows from this is that Shem, as a name, represents the living man and all that life is in the man. Accepting such a conception as this, if Shem were to consider what his name means, he would find himself very soon in the realm of metaphysics; the very least he would be able to think about himself would be that he was like an image of God; and God is Life, specially Life, as the Way of Salvation. It is something like all this that is meant by Name; and, if Shem was familiar with the reasoning of the acute intellectual men who wandered away into India, it can be seen that the mystery enshrined in a Name was known to him. It is not necessary, however, to assume that the intellectual powers of the sons of Japheth were more keen than those of the wise men in Shem; if Shem, and his descendants, took a greater interest in the problem of life, than the sons of Japheth, it by no means follows that the children of life were children of darkness; but the very reverse. The rule is that where there is life and development, there also there must be light, because without light, life cannot remain in health.

It is in this way that men put the questions, Why is a name given? What is contained in a name? From this point the development becomes more complex; it is, How are names to be understood? Who are the men named? and, Whereunto does all this naming tend? There is a strange coincidence an omission, with intention, or as a revelation, in the generations of Shem; the details are careful as to living and begetting children, but there is no record of death. This is the race of the immortals; of those who do not die; they are the fifth in the order of generations; the intellectuals are, in their nature, spiritual; they live, not because they have seen the light, but because the light of life is in them as intellectual thought. It is not necessary to lay stress upon this thought, but it is well to remember it; as a stage in development it is important and useful in the study of psychology. (1) It is well to notice here that Elam and Asshur, the prehistoric, have dropped out of sight; they belong to a former stage of development, and it is with Arphaxad that the generations of Shem begin. What may be assumed is that each name is a

man, a family, an age, and a stage of development ; thus the meaning of the name-sign is important, as well as the history. This is the line, the river of life, in which the intellect is conceived as flowing ; and this thought may be conceived as treasured up in Arphaxad. This name is said to mean that which has a boundary and is also free ; the ideal may be the great river Euphrates ; the free water is kept in the river bed, yet so bounded in that it flows onward to the sea, and is not troubled about boundaries so long as it carries in its bosom blessing to mankind. This is the perfect conception of the intellect of man as an ideal ; it is free ; it is in a living stream where life abounds ; but take away life and motion then the result would be a river of death, or the dead sea. (2) Salah, as a name, passes from river to seed ; the meaning is to live, to sprout ; in other words, the intellect does not live to intellectualise ; it lives to bless the living. (3) Eber means to pass over ; there is change from form to image ; the man is a passenger, an emigrant ; he is going somewhere ; he is leaving the natural to find the spiritual. (4) Peleg means division ; the divided mind and heart, Babel, confusion, strife, separation, the loss of unity. (5) Reu, or Raguel, means the shepherd ; without a shepherd how helpless the wandering flock, now not intellectual and united, but divided. This is the place where the great intellectual shepherds, theologians, and others, have to be placed in their stage of development ; they are like sheep who have gone astray, and the best thing they can do is to return to Christ, the true and good Shepherd, the Light and the Life of their souls. (6) Serug means a branch, an offshoot ; this is falling back upon the ideal in Salah ; the tree of life has grown wonderfully, and this is the Messiah, the new Man, the perfect Man, with the Life of Grace in His Soul. (7) Nahor means to live, breathe, burn ; in other words, the Life is life indeed, it is vital and full of light. (8) Terah means delay ; following the Way of Life and coming short of the end of the pilgrimage ; it is staying in Haran, in Aram, in the realm intellectual, and not attaining to the perfect life that is moral in Grace. The end in Terah is meant to be a stopping place on the way ; it is here that the living intellect becomes a new departure ; it is the link that binds light to life and unites them ; it links the intellectual with Grace, or Faith, with what is moral, and with what is intellectual.

Whereunto does the mystery in the Name, in Shem, in Life lead ? To such practical thoughts as these, that Terah's genera-

tions require careful study ; they are a family of names ; they are Abram, the great father of all who have faith in God, the Living God. Nahor ; the man that lives, breathes, and burns ; the moral man that lives seeking to find Grace. Haran, the intellectual man, who ended his natural life in Ur ; the father of Lot, who was the father of Moab and Ammon. These are all very interesting historical details ; they lead onward to the great revelation that is in Terah. The river of life, as intellectual, ends here ; the moral world is entered upon ; faith and grace, the heavenly light and life point the way to the life eternal ; to the story of the Call of Abram ; his obedience, faith, the promises, the journeyings ; the altar of consecration ; Egypt ; Lot and his fortunes ; the story of Melchisedek ; the far-off days of darkness, trial and sorrow ; Hagar and Ishmael ; Sarah and Isaac ; the angels and their messages ; the judgment of Sodom ; and the great sacrifice of self-renunciation. All this is narrated in a delightful story which is as form, objective, and as imagery subjective ; it is as an ideal very wonderful ; and what is marvellous beyond conception is that all this is the summation of past history. This is like a living sea up on the mountains of God, ever sending down upon the earth the living waters of Grace, Faith, and the promises of God to mankind. Of all the revelations contained in the Bible there are few that surpass the Story of Abraham. This is where the Life of God, in Grace, as Faith, is seen as in a form, in a man upon the earth. The wonder of wonders is that this form is instinct with the life of Grace ; the heavens have found a home in him ; the miracle of Genesis is Abraham, the developed seed of grace that brings salvation to mankind ; and, a new seed ; or, a fountain of living grace, by the Way of Faith, for the human race. What may be noticed here as deeply interesting, in this great realm of germinating thought, is that Abraham fulfils, that is brings to an end, a development that is natural, or physical ; and is the root of a development that is spiritual and psychical. What follows, by the law of recurrence, is that, as related to Genesis, the generations of the heavens and the earth, and of Adam, are left behind ; and, the generations of Noah, his sons, Shem and Terah are the natural, the objective, the physical in him ; but, what flows from him is the spiritual, as psychical, as developing to what is intellectual, moral, subject to Grace, and pointing to the coming of the Lord of Grace, in His humiliation and in His exaltation.

It is not necessary here to enter into details which tend to show that the succeeding generations of Ishmael, Isaac, Esau and Jacob, are as psychical seeds of thought. They point the way that the river of life is going to take ; but they do so only as thoughts that may be found useful by the student as he follows the course of the river of life to the land of blessing. The generations of Ishmael are forms ; they are twelve sons, tribes, a nation, as derived from an Egyptian mother. The generations of Isaac are very complex and require study ; they are Esau and Jacob, the firstborn and the supplanter, the earthly and sensuous, and the more spiritual that desires to gain birthright and blessing. These men are images of thought ; they are like unto Passion and Patience in the Pilgrim story ; the one will have his good things now, in this life ; the other is willing to wait patiently for what is involved in birthright and blessing. The whole story is a psychical education ; only the student must remember that he is studying the germs of what is psychical, as a means of pointing out that the river of life may be wasted in the desert of this earthly life, when it ought to be used to be the means of life and blessing to mankind. The generations of Esau are great ideals ; they speak of wealth, power, greatness, dukes and kings. The family of Esau is a very strange one ; and, what is perhaps the strangest part of their story is that they deceive themselves. They are the leaders, the dukes, the kings the popes, prelates, bishops and great people of the earth ; they cherish what is earthly, the Adamic birthright ; and they lose the blessed inheritance of those who walk by faith, in hope, patiently, along the banks of the river of life and blessing. The generations of Jacob are Judah and Joseph ; that is, Judaism and Christianity. Here again there is dualism in the germs ; the elder must bow before, and serve, the younger ; but, the younger is the Son of Love ; the one hated by his brethren ; the Man Who served and was despised ; and, the Man exalted to the throne of power and glory. He is the true Joseph to Whom every knee must bow because He is Prophet of Truth and Interpreter of the thoughts of men ; the Priest to reconcile all brethren ; and the King of Grace, the Lord of Light, Life and Love.

These are mere suggestions of what, it is assumed, men will find ingenerated in the Book of Genesis. The thought here is that Genesis has become a transfigured book ; it is no longer a history of the ancient world only ; it is a book that is full of

life; it is living; and it is the science of biology that leads men to think what this wonderful tree of life means. It is not now an unknown seed about which men are ignorant; they have actually seen it growing; they have followed earnestly all its stages of development; they have seen the seed bearing seed; and thus they know what is in the seed, and the stages of growth. What can be affirmed here is that the Book of Genesis, with all its germs, natural and spiritual, terminates in this thought, that the seed is cast into the earth, in Egypt; that the germs are now of secondary importance; and it is the way that the Seed of Life will grow that stands in the fore-front. It is spring-time in the history of the world of Grace; and the great question for mankind is this, How is that apparently dead seed to be redeemed from the earth; spring up, become a great nation; and, a tree that will overshadow all other trees on the face of the earth? It is the word Redemption that becomes jubilant; death and the grave thought, and said, that Life was dead, that there was no power in the universe that could cause the dead to live again. These are the figures of thought found in many places in the Bible; the mystery of all mysteries is the way that Life bursts the bonds of death and attains to the life eternal. It is worth while to notice here that is with Moses, and Exodus, that there is a true awakening, as it were, to consciousness, to personality, to responsibility, to duty and spiritual religion. In Genesis there are forms that are seen as they cross the shadowy land; or go upon pilgrimage; or fulfil their destiny in the world; but, in Exodus, men are called to rise up, realise their true position; and, if they are to be found worthy to be called men, they must live, know their destiny, and obey their Law-giver, King and Redeemer. The natural religions that precede the Exodus lack that spiritual inspiration which is of so much importance; if religion is to be of real value for men, then they must rise above the earthly, and pursue the heavenly; in Bible forms, create men and a nation; find a land and a kingdom; and be prepared to strenuously seek after these at all costs. The religion of the Adam age is seen under these forms; a fallen man, who has no heart for worship and has lost power and authority in his family; a woman, who secretly cherishes the hope that life will destroy death; and, two brothers, the good and the evil, who cannot agree about sacrifice and worship. The patriarchal stage is where the father is prophet, priest and ruler; the united family in education, in worship, and in obedience. True, there

were many natural religions, as in Egypt, India, and Babylonia, where there were gods many, and lords many; but these are not worthy of serious consideration; they are all found groping their way in this world. The light they possessed did not culminate in life; they followed lights that led to death and the grave; and they did not possess the germs of life that would respond to redemption. This is something like the distinction that exists betwixt natural religions that cling to the earth, and that spiritual religion which lives by faith, and is kept prepared to break forth into new forms of life when the spring returns.

Redemption, and the redeemed life from the powers of earth, it may be assumed, is the burden of the four Books of Moses, The living are men; the men are a redeemed nation of tribes and families; and their destiny is the Promised Land, and a kingdom and blessings to mankind. The forms of the redemption are fully given in the Book of Exodus; they are from bondage, slavery and helplessness. The Redeemer is seen in His wisdom and mighty works in the earth; there is redemption and victory; the questions of food and water; of laws of growth in harmony with the will of Heaven; and the revelation of the Divine Power and Will within the realm of moral law. The forms become complex, the Redeemer seems to have left His redeemed people; there is a great religious want felt by the ignorant people; they wish to have a god that they can see, like the heathen; and, the god they form is the calf of gold. This is the horrible climax; the response of earthly people to a spiritual religion; these redeemed slaves are not men, they are only children, rebellious, sinful children; therefore, it is impossible that such children could enter in and possess the land promised to the fathers. The Redeemer would bless them and they turn away from blessing; and thus there comes the heritage of cursing and of blessing; of the desert wanderings and death. Poor children of Israel, so proud of their heritage of redemption and freedom; but again they are doomed to bondage; and this time it is to go to school to learn hard lessons; to be subject to the teacher; to be bereft of freedom, put into chains of ritual, ceremony, and tradition; to be subject to priests and their tyranny; to have their minds filled with mere images and thoughts that could not redeem; in the service of which there was no true spiritual freedom. This is the theme of Leviticus; it is a book full of instruction about images, mental conceptions, things of the flesh that are carnal; and yet men may be found who continue to believe that this

kind of thing means faith and salvation. The ideals in the Book of Numbers shatter to pieces all such conceptions ; there is no true redemption in this life, by the way of forms, ritual, ceremonies and priestcraft. The history of all such forms of religion as natural, or as Mosaism, must fail ; the spirit and mind of man, if they are to live and develop into manhood and freedom must have room to grow. Better dead in the earth of Egypt than crushed to death under priests and ritual. The life of ceremony and tradition is a ghastly torture of the flesh ; this is the story of the desert life everywhere ; as a matter of fact it is not life, it is a living death. Of what value then are Ishmaelitic ideals in Egypt, or in the desert ? In themselves they are valueless ; they lead to death ; but, standing by the side of the Angel of Death there can be discovered the Angel of Life ; therefore, the eyes must be fixed on His face, because there can be seen radiating from it the bright rays of Faith, Hope and Patience. All that requires to be said about the Parable of Deuteronomy, the visions of Moses, the scene from Pisgah, and, the blessings upon Israel, is, that there is a world of life that transcends death ; that the grave may become a place where there is light and life ; that here the telescope of love and grace can be used ; and that, beyond every form of intellectualism there is Light, Life, God, Grace, Blessing, and the Life Eternal.

The conception of the development of the life that is in the Bible thus far is that as related to forms that are external ; and, to psychical images, that are in harmony with forms ; all the nations upon the face of the earth have them, more or less, in their possession. The natural tree is not without the forms and images of life ; but, the development is not to that stage where the Life of Grace, by Faith, is reproductive. It is in the race of Shem that the life, as intellectual, is in harmony with the life that is the mystery of Grace in germ forms ; thus it is only in this race that men may expect to find the true development of that Life which is life indeed. The environment of this life is narrowed into the channel of Terah, Abraham, and their descendants according to the flesh ; and, at last, the line of development is limited to Israel, and to that Israel in a state of bondage, in a condition of slavery in Egypt. This is where the great mystery of redemption, by Grace, is first enacted, in visible forms. The powers of earth may try to trample Grace under-foot ; persecute to the death ; but, the Avenging Angel appears, the slaves are set free, and the persecuted, thought to be dead,



live again, are redeemed, and go forth to praise and magnify the Lord, the Redeemer. The story of Moses, the Exodus, the Law and the desert life explain in what way the life intellectual and spiritual requires to be trained, educated, limited, restricted and placed under teachers, priests and ceremonies; the earthly, belonging to Egypt and the sensuous, belonging to the desert, require to be destroyed and purged away. It is the life that survives crucible, water, fire and education, that is counted worthy to survive the desert and to enter in and take possession of the Promised Land. There is a life intellectual and a life moral; the way to the life moral is by the way intellectual; but thoughtful men may rest assured of this great truth, it is impossible to reach the land moral unless there is Divine guidance by the Pillar of Cloud and Fire. This is not the first time that this form of thought appears in the Bible; it is to be found in the life of Abraham, in that dark night of great trouble when the sacrifices offered were divided, and the strange light passed between the divided portions. As a great truth in the order of development this is the way through which the Life of Grace must pass to find the land of the promises. The work of the intellect cannot be unity; it must ever be diversity; on the one side, the earthly and the senses; and, on the other side, the psychical desert of the mind with its desires and lustings. This is really what the intellect means; it is trying to put in order what is physical and getting the visible, and the sensuous, to agree with what is psychical, the knowledge contained in the mind. Here again it may be well to remember that the spirit as using the intellect, is actually in pursuit of truth; but the desert is the symbol of the way by which truth is found. The truth is not the guide as an end; in the way symbols are used; they are Joshua as against Amalek; Joshua as the servant of Moses on Mount Sinai; and, Joshua as living in the Tabernacle in the desert. What Israel finds at the end of the desert journey is not Moses the lawgiver, the teacher, the prophet, the seer; it is Joshua, as the light of truth, that is Captain over Israel, when the day of consecration dawns; it is the Ark, with its contents, as containing the symbols of life and truth that must rest in the bed of the river Jordan until the people have passed over to take possession of the land.

What is quite clear here is that all this education, training, visible symbols, are forms; intellectual and moral forms; and, in a real and true sense, natural forms in the realm of Grace.

As in Mosaism, priests, ritual and ceremonies are all patterns, natural forms of spiritual facts, so in the story of the Land, the Conquest, the Judges, the Coming of Samuel, the Kings and the Kingdom ; it is all pageant, changing forms, processes of development, which have this definite purpose in view, to teach men that it would be a grave mistake, for spiritual men, to suppose that Truth, Life and Grace are to be obtained by the possession of a land ; by conquering such enemies as the Canaanites ; by founding the Commonwealth ; by raising the Commonwealth to a Kingdom, and getting kings like Saul, David or Solomon to reign over them. All these pageants are useful in their place ; they are required for educative purposes ; but, those who are being educated are only children ; and their minds are being formed by visible scenes and actions. Even the forms are not meant to be taken seriously or spiritually ; it is understood from the beginning, from Sinai to the Captivity, that the pageant will pass away ; the children will one day be required to translate all the pageantry into spiritual truth and into the moral life of mankind.

The generations of Isaac, it will be remembered, are Esau and Jacob, the twin brothers. It is Esau that prizes the birth-right, the laud, the visible forms, the wealth, the power, honour and glory. It is Jacob that desires a better birthright and more precious blessings. The children are in their father's home ; there is the ages-long strife between them ; they cannot, in the nature of things, come to an agreement ; the firstborn will claim his rights, and thus the struggle goes on from age to age. It is quite true that the elder brother will serve the younger one, in due time ; but it is also true that the elder brother will break the yoke of forms, images and ideals and thus become independent. Such conceptions as these are not to be interpreted by one series of development forms ; they have the life that is eternal in them ; therefore, the full interpretation can only be known when forms, images and ideals have been translated, and transfigured, into spiritual truth. There are many valuable lessons to be derived from the study of the Books of Joshua, Judges, Samuel, and Kings ; but where students of history, of governments, and of religion, appear to have failed, is in supposing that these books, in their literal forms, are to be used in nations, and by religious people. Even at this day, the conquest of Canaan has been quoted as a good reason why Christian nations should destroy the heathen ; the Saul type of a king is well known in history ;

the David type is not unusual ; and the Solomon type, in all his barbaric, earthly glory, may be found in any despotic empire. The true teaching, in all the forms in these books, is really that of warning, of justice, judgment and punishment. The images that underlie the forms are seen to be false and idolatrous ; the spirit is that of rebellion and crass idolatry ; the mind is corrupt, selfish and self-asserting ; and thus the repeated failures to love and obey the truth ; the descent into moral death ; and, the end of the Commonwealth in the darkness of subjection to the Philistines. The ideals of Grace, and the Life in Love, is revealed in a wonderful way in Hannah and Samuel ; but these ideals are trampled under foot ; the men of Israel have no understanding, they deliberately choose to follow the examples of earthly kings and they reject their King, in His Grace, and the Kingdom of His Mercy and Love. It might be supposed that modern nations remain ignorant of these historical facts ; but this is not so ; they simply do not understand that these things were written to warn them against following such evil examples. The ideals of Israel are, to a large extent, the ideals of Christian nations even to this day ; it may be that the modern type is in a stage of higher development, but they are analogous. The Christians follow in the footsteps of Israel ; and, because they are named Christians, they think that they must be right ; that they are better than Israel ; more truth-loving, moral and gracious ; not base idolators, so ignorant as to worship idols, to bow down to Baal, or to visit the groves of Ashtaroth. If the judgment upon Israel, in due time, was rejection, war, captivity, and bondage in the East, then would it not be well for Christians to consider how much more serious their sins against Heaven ; and, what the result will be, if there is no repentance, forgiveness, and the resolute effort to live the real moral life within the Kingdom of Grace.

It may be useful, at this stage of development, where a great disaster has evidently taken place, to pause and consider the position. From the City walls, there can be seen many pathways upon which the light is shining ; there is a convergence ; a dispensation of Grace is ended ; there is an eclipse, darkness, and death. There is emergence again of the light out of the darkness ; and, what is desirable here is to trace the pathways of the past, before entering upon the new highways, that in a wonderful manner, diverge at first in three directions, and then branch out in every direction to all parts of the earth and to all mankind.

In pre-historic times there is one highway that is radiant with light from the heavens, with absorption and radiation from the earth. Upon this way many forms can be seen, but those of chief interest are Adam, Eve, Cain, Abel, Seth, Enoch and Noah. Here a great disaster takes place, a Flood; death appears to be regnant in the earth; and yet the great truth, above all other truths, is that the Life of Grace survives, and there is the vision of a new earth and a new race of mankind. The survivors are known as the saved people; they are the children of Grace, Light, Life, and Love; they enter upon the inheritances that have fallen to their lot; the attempt has been made to follow them in their migrations by the ways they have taken, and the light that has radiated from them in their wanderings. There is not another flood and death, but there is the strange story of idolatry, spiritual blindness, darkness and confusion; and the psychical world loses its unity of thought and speech. If this is not a Flood, it is a disaster, for this reason, the poor wanderers have lost their way; they know not from whence they came, or whether they are going; and in a true and real sense, this is the psychical condition of humanity; and, the race has not recovered from that disaster at the present time. There is a survival of light and life in the generations of Shem; but, in the descendants of Japheth the ways that can be traced are of light and darkness, of good and evil. The thought is that where the latter are found to exist, as intellectual and moral, but without any true and real recognition of Grace as Life, there is a type produced that may be expected to develop so far, but, the risk is that there will be retrogression to a lower type, to degradation and destruction. The thought to remember here is that Grace is the source of all life; all forms of life are environed by, and subject to, Grace; but until Grace becomes a conscious, volitional factor in the life of a man, or of a nation, the man, or nation cannot be said to possess the gracious life that is eternal. Men may be inclined to question such a statement as this; but, the more this subject is studied, the clearer it will become that this is the true explanation of moral depravity, and of the fall of nations. This is a very exclusive, and inclusive, statement; it says plainly that spiritual development, to the stature of the Lord Jesus Christ, is not possible under ethical or moral conditions; and it asserts that the life of Grace is the only true life under which development can take place. It is not to be conceived that such a statement is meant, in any sense, to depreciate the

ethical-moral life ; it is saying, in plain words, that these are the results of Grace ; the fruits of Grace in the lower stages of development ; but in the conception of Genesis, these are not the true generations of Grace ; they have no life inherent in them that will reproduce the life of Grace. This truth after all is a very common one ; it is only necessary to read the moral conceptions of the Stoics and moralists in the past, and ethical teachers in the present day, and, observe the results of their teaching to see that the life which they cultivate, of which they are so proud, is in the moral world ; it is the Adamic life, the inheritance of the firstborn, that they desire to possess, and they do not know that they are self-condemned, because they despise what is the very source of their life as moral ; and, they reject the Grace that bestows upon them light and the power to see. This is the fruit of the Tree of Good and Evil ; and it can be seen to be specially corrupt and bad, when it produces the pride of Stoicism in some of its forms, and Pharisaism in others.

The point to notice here is that the pathways upon which the sons of Japhet and Ham are found travelling are marked everywhere by red warning posts. Grace is the true environment that surrounds all these ways ; but the light is not reliable ; the way of life does not lead to the Land of Life, Light and Blessing, but to death, darkness, and the condition said to be of cursing. Emerging from the Babel disaster the way of light and life is once more seen ; it has become mystic and cryptic ; that is to say, it is a Name, and Names, as signs, and those who travel by this way must be able to read these signs, as cuneiform, as letters, or as hieroglyphics. The meaning here is that those who are travelling in this path require to be educated ; that is men who think and reason, they require to follow the light intellectual and the life moral ; they must have a purpose in view in life ; an end to which they desire to arrive ; they are enquirers and they are pilgrims ; they have the conception that there is a land where the light shines and where truth will be found ; and, they live as if they believed in the possibility that by walking in the light that guides to the land of life and love they will attain the end desired. It is this way that leads direct to Terah, Haran, Abraham, and the land of truth, life and the sure promises of God. This is where the inheritance of the saints is flooded with what is called the Light of Faith ; but, it is where darkness and trouble are known also ; it is where obedience leads to sacrifice ; it is where father and son commune in mystic

fashion about the deepest of all questions, the way by which sin can be forgiven, peace made with Heaven, and blessings innumerable conveyed to the sinful sons of men.

The great importance of the exhibition of Faith in Abraham requires to be recognised by all students of the Bible. It is where the light from Heaven, as absorbed by the earth in the past, has been concentrated into a living man ; it becomes radiant on the earth, it flashes forth with great brilliance and from that time the world is changed ; in a true and real sense, the Light of Grace is in the earth, and the Life of Faith can be seen. When Faith has been realised, and the Way of Faith known, what follows, in due order, is the realization of Hope. It is not necessary to point out that Hope is the child of Faith, even as Isaac is the son of Abraham ; but, Hope in the seed, the germ, in a man, is not the same as Hope fulfilled in forms in a nation. If Faith may be said to be Heaven revealed in the earth, in the soul of a man, then Hope covers the earthly realisation of what has come from Heaven as visions, images, likenesses, patterns of things in the heavens. For the manifestation of Faith, as the Life of Grace, it requires, as it were, the correlations of all the physical forces in the universe ; and, the conservation of the heavenly energy is Faith, as revealed in Abraham. This is the solution that is suggested of the origin of life, as an intellectual problem ; the manifold relations and correlations of the one realm comes to an end in Light ; and it is Light that is the mother of Life, of Hope. It will be observed, that from the walls of the City of God, the student is permitted to cross this chasm of thought which the physical student says he has been unable to do. What the physical student means is that he cannot take such a leap in the dark ; he must feel his way ; his logical arguments and experiments must be consecutive ; he must know the differences, and how these changes take place. The point to be noticed here is that it would be out of place to find fault with the physical student ; he is simply doing his duty in trying as a scientific thinker and worker to link these two realms together ; he may cherish the hope that he will make this discovery ; it is not suggested that he will not do so, all that is meant is, that if this were done, all that he could know would be the related conditions under which Light is changed in its physical methods of working, to that new order known as Life. The One behind this dualism remains the indefinable ; and the Ultimate is the source of these correlated ultimates. It may fairly be assumed that physical

students, who understand these matters, do not expect to come upon a something that is altogether new; what they seem to say is, We want to feel and see our way across this chasm of human thought; and, we do not see any reason why we should abstain from cherishing this natural faith and trying to realise this hope. This is where the Bible student, beginning with the One Cause and Reality, the Object of Faith, will not stumble and fall when he meets the same problem in another kingdom of truth; he will say, I agree with the physical student in his researches; I conceive it to be possible that Light is changed into Life; but what I look for is not an abstract new principle of life, but for the new methods of the Divine Action, new laws, which require to be classified in a new realm of thought. It may be so, who can tell, that the transmutation between Light and Life is of that kind that cannot be seen or felt; to a believer in God it is as the flash of the light ineffable; to the unbeliever, the darkness inscrutable; they both cross the chasm; and lo! the Life is there, and it is radiant in order and law.

Returning to the simile of the Way of Light and Life as viewed from the City of God, the conception is that the eyes have been fixed upon the dazzling light of faith that burst forth upon the earth in the life of Abraham. There is change, a new highway is discerned; it is the way that leads to the realisation of Hope. In a true sense the generations that converge in Abraham reveal light and manifest life; but, it is also true that the forms change; all up to Abraham becomes the way of Light; and, the succeeding generations descending from Abraham are those of Life. This is the sense in which the generations of Ishmael, Isaac, Esau and Jacob, are to be understood; the man is seen, in earthly form, in Ishmael; there are great visions, images, conceptions, ideas, in Isaac; there are great empiric, ideals in Esau; and, the real Life, in Love, is to be seen in Jacob's beloved son, Joseph.

If the thinker has good eyes, and a steady hand, the vision that can be seen here is a magnificent one. The telescope of the all-glorious Christ, as Light, and, of the Spirit of Christ, as Life, brings into one bird's-eye view, the whole panorama of the many ways of development in Light, and, it is seen that all these are ways of Grace, of Life, of the living. These have been explained as related to the Book of Genesis; and it can be seen that a similar order follows in the four Books of Moses, as the generations of Ishmael; they are a visible revelation of the intellectual order of a redeemed nation, as guided by the Light through the desert.

The conquest under Joshua is that of the moral life in the nation ; there follows the Light of the Way of Grace in Samuel ; and the Life of Grace can be traced in the Kingdom, the Kings, and in the Captivity. The nation walks in light and the Life is made manifest in the Commonwealth ; the Light and moral life in Israel are almost extinct, and then the Light and Life in Grace and Sacrifice are made manifest in Israel in the reigns of David and Solomon ; and, in the Fall of Israel and the story of the Captivity. This is the Way of Hope ; of carnal and earthly hope, in a nation, land, kingdom, and kings. It is a vain hope ; it is built upon what cannot abide, the carnal, the ever-changing. It is here that the natural fails, as a Hope ; from Abraham to the Captivity the whole order is that of the visible, of forms, images, ideals, of Hope, that have a real hope in them ; but, it is simply impossible that Isaac, as a man, or Isaac as a nation, or the generations of Isaac, can reveal to men the Hope of mankind. The hope in the earthly carnal Israel failed ; this is the verdict of history ; but, the Spiritual Hope had not failed ; there remained the Seed of Hope in Jacob, and a remnant in Israel according to the election of Grace ; and, this is where spiritual Hope is revived and new ways of Light and Life are opened up to make manifest upon this earth the Hope of the human race. There are three ways of Light and Life that branch out of the great trunk road that ended in Babylon, Assyria and Persia. The way of wisdom, that led to Greece ; the way of power, law, dominion, that led to Rome ; and, the way of Grace, as spiritual life, that led to Jerusalem and to Jesus Christ. The way of Hope is that of revealed light as in Israel, but more is required, the way of Hope must be followed patiently, under the guidance of the angel of patience, and only by this guidance can Hope be manifested, be realised, by the patient pilgrims in the way of Hope. The conception that arises here is that the Books—Chronicles to Song of Solomon—are the true generations of Esau, that is of Adam, the earthly. The series of Books begin with Adam ; they sum up history in names and incidents, and the Chronicles end with Cyrus the Persian King, and his proclamation for the rebuilding of the Temple at Jerusalem. The thought here is that men have seen the forms and effects of regeneration, salvation, redemption, consecration, and a form of realisation of the Divine Purpose of Grace ; what they are now called upon to see is the revelation of all these in spiritual truth, as summed up in the word, restoration. These Books contain the



divine forms as seen by following the Method of Christ ; they reveal Esau in a new light, as the subject of Grace ; and, these Books tell men what the God of Grace is able to do for poor earthly Esau. It is a strange thought that this summation of the past in these Books should begin with Adam, the fallen man ; the restored man ; the worshipping man with God for his defence ; his Providence, Guide, Wisdom, Friend, Shepherd, Teacher ; that the man, having tried all that could be done by man, confesses that the fear of God, and obedience to His Will, is, the summation of a true, good life ; and, is caught singing a song about Love, as the realisation of the best that this world can give to men.

The forms in Esau, as generations, are those of a kingdom ; an earthly spiritual kingdom found in history ; in religious forms ; in society ; in providence as unseen in this world ; in great thoughts about the purposes of God as experienced in light and darkness, good and evil ; in the works of the Spirit of God in Grace in man, the State, the Kingdom of God, past, present and future ; the Divine Wisdom and the widest range of human experiences ; and in love, and its blessing. There is a wonderful range of earthly visions of truth ; but the strange want felt is that the Life spiritual is not realised ; there is much light, gracious light, but in Esau there is no well-defined Hope for the future.

In thus commenting upon the generations of Esau, what is kept in view is that these books are unique in their place and order. They come in where the Israel of the past with its shadowy hopes are ended ; there is a conservation of all the energy expended in the past ; men are invited to pause on their pilgrim journey ; they said that the light had been swallowed up by the darkness ; that evil had destroyed what was good ; and that death and the grave had swallowed up the living. Not so, is the response of history ; the light of gracious Truth at this very stage of development, swallows up all the valuable truths of the past ; there are blessings in the Land of Edom that are radiant with light ; and there are springs and wells of living water that have brought gladness, joy, and praise to innumerable pilgrims in their journey homeward. The order of thought here is that of spiritual development ; the light of Hope as related to the past has failed ; the life carnal is dead in Babylonia ; if Regeneration, as spiritual, has taken place it is still in the germ ; it is a survival of the dead past. This is something like the conception that rises before the vision ; the flood of evil has come, it has passed over the lands of Israel

and Judah ; therefore, the problem in Israel in the days of the great prophets is that of Salvation. How is Israel to be saved in the days of judgment and of deserved punishment ? The first series of eight prophets speak as seers ; they see visions, images, and ideas ; thus, the visions seen are of the future, of the King, the Kingdom, the Saviour, and the Sin-Bearer. There is in the midst of Judah an incarnate sufferer, a righteous man, a man that sees in the midst of death and destruction, salvation, restoration, a new man, and a new nation. When the nation is said to be dead in the desert of humanity the seers see visions of God ; the Glory of the Spirit is in the midst, not in Jerusalem, for that city is given up to wickedness ; not in the temple, for that is the home of idolatry ; but, in the far East, by the river Chebar, in the midst of the captives, who in their sorrow have repented of their sins and remember Zion. This is where the Life begins to germinate ; the visions of Life are wonderful ; it is a resurrection vision ; a vision of the River of Life ; and the vision of a City where the royal standard is seen upon the walls revealing to men the great truth that the Lord of Life and of the living is there. Great spiritual visions of salvation are seen by the seers ; the heavens are come down to earth in spiritual power ; and, the vision is Babylon, the king, the great idol, the stone, the fall of the idol and the coming of the Kingdom of Messiah that will fill the earth. It is a living tree, of good and evil, that must be cut down ; yet the tree is not wholly evil, its roots are in the divine soil of Grace ; and the new shoots after the seven times have passed over it, will live again and become the means of blessing to mankind. These are the old visions, in new forms, of idolatrous power ; and, of that tree of good and evil that flourished in Babel, Babylon, Greece, Rome, and other lands. The vision of sensuality, irreverence, and sacrilege requires no explanation ; when men, and nations, sink to this state of degradation, let them beware ; when the feast is at its highest stage of sensual indulgence ; when men have lost the fear of God in their lives ; when they make sacred things secular ; then the hour is at hand, the Hand will write the judgment, and only the seers of God will be able to read the sentence. What is very remarkable about this Daniel seer is that he alone can explain what they mean ; they are for Babylon, Persia, Greece, Rome, and the nations of the West. This is not a place for clever, captious critics to shew their learning ; these visions should find them on their knees at prayer ; it would be terrible to be caught in the

very act of sensual sacrilege ; and, of blindness to spiritual truth at the very hour when the Messiah is expected to appear in glory in His Kingdom of Scientific Truth and Divine Wisdom. The seers have visions of Mercy, in Love, of the Spirit and the spiritual, by which the Lord is seen in Zion ; there is the vision of the Burden-Bearer over-burdened with the load of sin in a sinful world ; the Saviour is come, Salvation is achieved and the Kingdom is the Lord's.

This is conceived to be the realm of great spiritual visions, in all the forms, as seen in all the past, that tradition and history can supply. This is where the back is turned upon the past with all its pageantry, and the eyes of the seer are fixed upon the future, looking for a Kingdom of Truth and Righteousness in Grace, that will abide and become the means of blessing to mankind. These seers see that the visions of Hope in the past were signs and symbols, mere patterns of what is heavenly, therefore, they pray that they may spiritually see that the spiritual King and His Kingdom may be perceived by them. In a sense the second series of eight prophets may be conceived as more practical, or empiric, in their visions ; they also are waiting for the Kingdom that is to come ; they are pilgrims in the way that is bringing them nearer to the realisation of their hope ; but, they do not understand what their visions mean ; they are sometimes found to be impatient ; they have their own conceptions of how the King should come in His Kingdom. The Divine Purpose of Grace is for all men in all nations ; it is for Nineveh as well as for Israel ; it is for mankind whether the men of Israel are faithful or faithless ; redemption is not for the Jews only, or, by them, if they cherish wrong ideals about the King and His Kingdom. It is a very serious thought to ponder over, that men may know that God is gracious, merciful, patient and kind ; and yet if sinners will not be saved in the Jewish way, or in some special form of the Christian way, then let them perish, because the Kingdom of God is not for the heathen unless they become Jews or Christians. It is this spirit of limitation, of perversion, that is so severely condemned in the prophet Jonah. This strange man, and seer, sees that there is a Divine Purpose of Grace ; that he is entrusted with a ray of light, a germ of life, and in his bigotry he will die rather than be the messenger of light and life to the heathen. What then is the vision ? It seems to be in this direction : woe to those who possess the Light and will not disperse it among those who are sitting in the darkness. Woe to those who possess

the seed of Life, and will not give the living Seed to others that they may live. What is the punishment? It is a living death; it is to be swallowed up by death, and not permitted to die; it is the awful experience of the Jews; it is to go down into the belly of hell; it is to be compassed about with floods and billows; it is to be cast out of God's sight far away from the homeland and the temple of God; it is to be found groping in the pit of corruption, in the realm of the dead; and, to be awakened from the sleep of death with this thought in the mind as a realised truth, that "Salvation is of the Lord"; and, it is not the private possession of Jew, or Christian. The Jewish, or Christian, gourds, may give pleasant shelter to pilgrims on their pilgrimage; or, when on active service; but, gourds grow quickly and perish soon, therefore, let the seers be careful not to put their trust in gourds, but in the Tree of Life, in the Grace of God, for that alone is Salvation. The Grace of God is not like the troubled sea, hell, or the grave; it is like a mountain; it is a temple on the tops of the mountains; it is above the hills; it is where there is teaching, pleasant company, good paths and blessed laws. Grace is to be found at Bethlehem in a new-born Babe; in a King and Kingdom; in a God that pardons sin and delights in mercy; in the faithful God who performs all the promises given to Faith. Grace is the very Spirit of God, as Life and Power, guiding those who are in the awful darkness of this world, where death and destruction are regnant. It is Grace that regenerates; that enters into a man or into nations; that wrestles with what is dead; that takes possession, lives by Faith in the deepest darkness. Grace laughs at death and defies all the powers of evil. Grace cannot die, because it is the Life of the living God. Grace is a living power most wonderful; to-day it seems to be dead; to-morrow it is wrestling with, overcoming, and living upon what it has cast down; and, the third day before sunrise the great secrets of life, death, and immortality are revealed. The lords of the underworld were preparing for their great feast, when the Lord of Life suddenly puts them all to confusion; the Man is living and not dead; and, what is very wonderful, He has prepared a great feast and the guests are invited to the wedding. What the seer sees is a complete reversal of the expectations of men; the day of confusion and death, of wrestling, is past; it is Easter time, there is life everywhere; men seem to have been born into a new world; they are behaving as if bereft of common sense, they are actually singing, shouting and rejoicing,

with great joy, because the Saviour, the Sorrowful One, has returned ; and, He also is rejoicing with great joy in the company of those who have been redeemed. Grace is Light and Life, joy and gladness, feasting and rejoicing ; it is a continuous feast ; it is power to destroy the powers of evil ; and to shake the universe. Wake up, wake up, ye sleepers ; the Lord of Life and Glory is on the way ; He will bring peace ; where He is that will be Heaven ; so be prepared for His coming. Is it really so, and, is the Hope of Israel to come in this way ? What have the fathers and the prophets to say about such matters ? Is Grace so very simple ? Are the powers of evil so very weak ? When He comes, will He find any that are faithful ? Will they be blind to what Grace, as Light and Life, means ? Will their false hopes be so bright that they will be unable to see the Hope of Israel when He comes clothed in the sombre raiments of Grace ? This is where Grace comes in a new form ; He laid aside His robes of glory ; He bade farewell for a time to His servants ; and suddenly, as the Angel of Light, He appeared in the Temple ; in the soul of a man ; and there He saw Satan, and a miserable priest clothed with filthy earthly garments. The figure is awfully realistic ; it comes as a shock ; is it really true that the Lord of Glory, and of Grace, came just in this way into this world of humanity ; into the Temple ; into a human soul ; and, the real persons are the Angel of Light, Satan, and a priest, filthy, and seared as by fire ? What if He had not come thus ? Here the real conditions can be seen, and the awful consequences of sin. It is the Angel of Light that reveals the adversary ; and, it is the Light from the Angel that throws light upon the miserable priest in his unhappy condition as the thrall of Satan. It is the Angel that rebukes Satan, purifies the soul and regenerates the spirit. This is redemption and consecration ; the temple is cleansed and there is light, life and blessing. Is this all that the memory can bring back to remembrance of the King of Grace as Angel of Light ? He is come, the Just for the unjust, to bring salvation to the world. He is come in lowly state to raise up those who are cast down. He is come and men despise Him ; they say His price is only thirty pieces of silver. What then is the meaning of these wounds in hands, side and brow ? They mean blood ; sin, sorrow, suffering, death and eternal life ; every drop of that blood is of infinite value to save from sin ; here it is a fountain that neutralises sin and washes away uncleanness ; it is a fountain of living water that will bring life and blessing to mankind.

Grace, in all these forms, ideas, images and ideals passes the comprehension of men. What Grace has ever said, is ever saying, is this, "I have loved you," and the reply of man has been, "Wherein hast Thou loved us?" The mystery of life is Love; and the mystery of death is hatred. This is that dualism with which men are familiar; it is Cain and Abel, Esau and Jacob, the firstborn, the moral, sinful man, and Grace, the Son of God, the Saviour in gracious love. The Lord loved Jacob for the Hope that was in Jacob; the Lord hated Edom, Esau, because of the evil in Edom. The story of Edom has always been, "We will return and build; we will make what is desolate fertile; we will enjoy our heritage and reign as kings in the earth." The word of the Lord, time after time, in history is, "I will throw down"; and this is the explanation of the failure of Babel, of Jerusalem, and of Babylon. This is wickedness in the truest sense; it is sinful men in their folly fighting against God and trying to carry out their own ambitious, great, wise, ideas. In Edom there is no hope; it is in Israel that Hope is to be found; men will see the Divine Hope realised; and they will praise and magnify the Lord of Hope. There is the messenger of Hope, that is like the morning star; the Lord of Hope will appear to those that fear the Divine Name, and Hope will be like the sun, radiant with righteousness, truth, healing and blessing.

The Book is closed suddenly in the darkness of the night; there is no morning star or message seen, and men know not how their hopes will be fulfilled, or when the Sun will arise and bring to men the day of blessing. Is this something strange a new experience in the household of Faith? Certainly not; it is a repetition, on a large scale, in a nation, of what took place in the family of Abraham, by Sarah in her advanced age; and this promised Son will bring joy and laughter, singing and gladness to all who love to listen to the story of the angels who came to the tent. The true prophets, are all the servants of Grace. This Child of Love is worth waiting for; but, let men remember He comes not in the order of the natural; He comes when the natural moral powers have failed. This is Grace Incarnate and not an Ishmael, the son of Hagar. This is what is meant by following with a patient spirit, the way of Light that will reveal, make manifest, the Hope of mankind, the Light of the World. Faith has served faithfully through the long night of darkness and sorrow. How thankful men ought to be for the light of the stars, and of the planets. It is not so very important

if men have made mistakes about the prophets, their visions, images and ideals; surely it is the Light that is important. The stars in the universe have radiated forth His glory; and, the planets in their orbits have been telling men that they see the face of the sun, and reflect his glory upon a world lying in darkness. This is a very brief survey of what may be seen in that long long way that stretches from Adam to Noah; from Noah to Abraham; from Abraham to Joseph; from Joseph to Moses; from Moses to Samuel, David, Solomon and the Captivity; from the Captivity, Cyrus and Isaiah all through the days of the Prophets and Judaism, until men were weary waiting for the Kingdom of God, and the King of Grace, Truth and Righteousness. Hope was long deferred; and, those who waited were beginning to lose hope. If the King appeared to delay His coming did He not know why this delay was necessary? Can it be that He lingers so that Judaism may make one more effort to bring in the reign of righteousness? Are His eyes turned toward Greece to observe how the world is to be saved by wisdom? Is it likely that the great men of this world still expect that by military power, imperial glory, a moral society, and wise laws, they are going to make manifest to an adoring world, the way of salvation by imperialism? The problem is a difficult one; but it is not a dead one. Is not this the analogous position at the present time in all the nations of the West? What the thinker must have observed before this time is, that although the forms are ever changing; the images and conceptions ever being renewed; and, ever increasing far-reaching ideals rising above the horizon of thought; there is a wonderful simplicity, an analogous likeness, throughout the history of development. For example (1) The heavens and earth in their generations move onward to reveal to men a Man-like God, who is translated from earth to Heaven; Who continues to live; and, a Man Who will bring rest, comfort and peace to a sinful world. (2) There is the story of salvation, the doom upon sin, and a new saved race that takes possession of the earth. (3) The way of salvation is a great mystery; it is a Name and many names, that are full of significance; and, it is a pilgrimage away from the world to seek for a better inheritance than Babel, or Ur. (4) The end of the way is summed up in Abraham, the Call, the promises, the sons and all that are involved in their lives. (1) Follow the law of recurrence and turn back to Noah and his sons and the story is similar; it is the heavens and the earth once more, and the

righteous man is found in the Ark. (2) Shem and Terah ; the sons of Terah are the saved ; and there is the doom of sin on Babel. (3) The way of salvation is by Ishmael and Isaac, and these are names and mysteries in germinal forms. (4) The end of the way of generations is found in Joseph ; and Joseph, as type, is the ruler of Egypt, of the world. The recurrences may be followed by single generations and then the order is similar ; but this will give three recurrences and a fourfold repetition of the order of development. Leaving Genesis behind, there follows : (1) The heavens and earth are seen in Redemption. The Books of Moses reveal many new forms as Egypt, the desert, and Law. There is a man, a strange man, the servant of Moses, who lives in the Tabernacle and survives the desert life. (2) Those who left Egypt and sinned in the desert are swept away as by a flood ; and, it is their children who are saved, enter in, and possess their inheritance. (3) The Commonwealth and the Judges repeat the story of Shem and Terah. The Name has been revealed ; there are many names, but sin, idolatry and anarchy reign, and thus the pilgrims cannot rest ; they have only reached another Haran in Syria, they have not found the land of the Promises of God. (4) Again there is calling to service, promises of blessing, and the revelation of Grace in Samuel, David, Solomon and the Kingdom of Israel. What follows is the story of the descent and the degradation of Israel and Judah and the Captivity in the East. To give another example of the same order of development, it is only necessary to reflect upon the spiritual generations of Esau and Jacob ; from 1 Chronicles to Malachi. (1) In Chronicles to Song of Solomon there may be found, in new and very much enlarged forms, the generations of the heavens and the earth ; and somehow, men think that in the Psalms they find a King of Righteousness, and in the Proverbs Divine Wisdom. (2) In the series of prophets beginning with Isaiah, the vision is that of the flood that has overtaken Israel ; there is sin, captivity, death, the great visions of salvation and the King and Kingdom, that will possess the whole earth. (3) The second series of prophets repeat the problem of the Name and Names that are applied to Messiah the King ; there is the continued pilgrimage, delay on the journey, the prophets, as messengers, and the tarrying by the way as found in the prophet Malachi. (4) The position here is very interesting ; the King of Grace upon the way is greater than Abraham, Joseph, Joshua, or Solomon. He is Faith, Love, Truth and Grace.



What may be noticed here is that this brief sketch of the history of Israel, from Abraham to Malachi, seems to have very little to do with the true religion of Israel, as in the Patriarchs, in Mosaism, and in Judaism. What the religious forms represent in history is external; with, of course, the images, the ideas, the conceptions that are in harmony with the forms. There are found the pilgrims upon the way; but the way is dark, absorbent, and the travellers know not whether they are going, neither do they know the way. This may be said of the history of mankind, and of all the roads upon which men have been travelling heavenward; they have been groping their way in the darkness; they have been impelled forward by the Power Supreme that is over them; they have been seeking for the Promised Land, and the promises, yet ever trying to make themselves believe that they were actually in possession of what they desired. As with all natural forms of religion, it is found that the interest centres in the way, the means, the knowledge, the conflict, the wisdom, or the laws and governments of states, so with Israel, the religion that is realised is family worship with sacrifice, the father, or chief, being the priest; a national religion with moral laws, priests, sacrifices, ritual, ceremonies and traditions; the results being, in the experiences of the worshippers, that there is too little true religion in the forms; that they generate to bondage; and, when the bondage of forms is broken, as in the Commonwealth, the result is godlessness and anarchy. God is left out of the lives of the people, they become degraded, the reproach of the heathen, subject to the powers of this world.

What requires to be noticed here is that true religion is something that will not be subject to sacerdotal forms; and it is anti-pathetic to scepticism and all forms of secularism; it is the real thing; and sacerdotalism and secularism are, if not shams, mere patterns and pretenders who have missed the way of the spiritual life. In the patriarchal age true religion is bound up with Faith in God and lowly obedience to His Will. In sacrifice and worship, forms, Hope will be found in many conceptions, images, ideas, more or less true. The methods of worship may be manifold, but they are known to be the patient enquiries and experiments of men. The real root of religion is living Faith in the living man, and through Faith communion with God in Love, in Spirit, and in Truth.

With nations, as in Mosaism, there are forms, priests, sacrifices, ritual, ceremonies and traditions; but these are all patterns of things that are heavenly, not the real things. The Book of

Leviticus is the handbook of the sacerdotal ideas, images, and psychical conceptions. The Book of Numbers tells the story of sacerdotalism and secularism in Israel, in the desert; and, the results which must follow from the operations, in a nation, of these anti-pathetic ideals. The Book of Deuteronomy soars high above all these low conceptions of God and worship. Religion is changed into poetry; Faith can see the Invisible; Hope soars in the heavens and God is adored, magnified, praised and loved. The reality in religion in the desert was not Moses, Aaron, the priests, the law, the princes and the people; it was the Tabernacle, the Holiest Place and its contents; and, Joshua who dwelt therein who was receiving, conceiving, and storing up in his soul, all that these things mean. What then is the very heart of religion? It is mystic love, as it passes unnoticed by the crowd; but it is the Glory of God in the midst, and sacerdotalism and secularism are of no real value.

This thought is carried forward in Joshua, and the Ark, after the death of Moses. The true religion was, in form, in the Ark, in the bed of the river Jordan, whilst Israel passed through dryshod. The images, the ideals, the concepts of Faith, Hope, Grace, Truth, Life, Righteousness, were all incarnate in Joshua. He does not represent Mosaism; he is a new man, and in that one man, there is the true religion of Israel. The ideals were lost after the Conquest; sacerdotalism became gross superstition, sinking into idolatry and heathenism; and the people, being anti-pathetic, to sacerdotalism, they became secularists, atheists, anarchists, sensualists, and cowards, who were unable to fight for Faith, Hope, Grace, Truth, or Righteousness. This is the vision of degraded sacerdotalism and superstition on the one hand, and of idolatry, sensualism, scepticism, atheism and agnosticism or secularism on the other. The one is the exaltation, the glorification of sacerdotalism and the tyranny of priests; the other is the degradation of classes of men into scoffers, wits, sceptics, and sensuous creatures, who have lost the power to see truly; who magnify beyond measure the secular, the earthly, the carnal, and despise and reject the heavenly, the Beautiful, True, Good, Righteous, and Gracious. In both instances the sin is that of exalting the seen, the tangible, what is pleasant to the carnal mind; it is enmity to God; it is subjecting the real in God, Gracious Love, to mere machinery; or, doing worse, trampling God and Grace under foot, and with insane, frantic, gesticulations, standing on a dung-hill, exalting and glorifying man. The

vision is too horrible ; but, it is horribly true ; let historians, thoughtful men, cast their eyes backward into history ; let them bring it up to date in the nations of the West ; let them give a true verdict, as before the Throne of God, the Sovereign Judge of all men, and let them say, as true, God-fearing men, whether these charges can be sustained.

The truth in Joshua is the conception of the true religion of Israel as Faith, Hope, Grace, Truth, Life, Righteousness. The truth in Samuel is that of seeing, perceiving and conceiving, what the Grace of God means ; and this is why he is named the seer. In other words, it is not enough to possess and wield the sword of Truth ; the Truth must be seen clearly ; it must be a two-edged sword, to cut every way, to divide, and to discriminate between good and evil. Samuel, it will be remembered, comes through Hannah, the gracious mother ; and, if students of the Word read the story of Hannah with this thought in their minds, they will easily see what Grace means ; what Grace has to suffer ; what Grace asks for, and gives back to the Lord of Grace ; and how Grace can open her heart like a bird in the desert, and send forth a song of thanks, joy and praise to God, the Gracious. What the God of Israel is trying to teach Israel is the worthlessness of law, ritual, ceremony ; of nation, legislation, administration, and forms of governments ; and the great importance of the soul, of the one Ark, of the one man who loves truth ; of the one woman who travails in Grace for a child ; of the one child that is born a seer, a light to see, and to give light. Not the nation ; not parties ; not priests or judges ; these can do nothing to save mankind ; it is the Man that the heavens and the earth are calling for ; the Man in whom dwells the Spirit of God ; the Man who is the All-Seeing, whose eyes are as fire, and His Face like the sun in its glory. This is the heart of the religion of Israel ; of a mother of Grace, and of a Gracious Son ; He is the object of Faith, and the Hope of the Soul. Israel is in travail to bring forth this Son ; and, the people do not understand, are unable to conceive what the womb of time is going to bring forth. They cry for a Saul, a king of earth, like other earthly kings ; and the end is the sword and Gilboa. The Lord gives them a king to educate with forms, patterns, ideals ; a something that will teach them how to be brave, true, faithful, obedient, successful, thankful, praiseful ; and, a son of a king, the shadow of a shadow, that will in some sense open up a pathway for Light, Life, Grace, and Glory to enter the souls of men.

The natural conception of the men of Israel and Judah was that the Captivity meant the destruction of the religion of Israel. The nation was dispersed ; the land a desert ; the Temple destroyed ; there was no sacrifice, no priest, no king, no unity and no symbol of unity. Where now is the religion of the God of Israel ? What has taken place is simply what was required. Israel would not be taught. Israel would not try to understand that the days of manhood had come ; that it was really time to throw aside dolls and idols ; to shake off sacerdotalism and to abhor secularism. Their dolls were destroyed, their idols broken to pieces, their priests degraded, and their kings disgraced. The rough hand of materialistic secularism was felt ; the forms were destroyed ; the ideals were gone ; and the desert was the destiny. In the desert, in the bondage, Grace was there, and Mercy opened for those who were thirsty wells of living water. The Captivity, and death, were not for ever ; there came another spring-tide and renewed life ; a restoration, and the onward march ; the new development that would bring to Judea the Light of Israel and its glory, the Sun of Righteousness that would break up the heathen darkness. It is the record of history that after the Captivity, and Restoration, the Jews abhorred idols and idolatry under heathen forms ; they began to see that their prophets had conveyed to them great lessons in truth and righteousness. They looked for their Messiah-King and His Kingdom ; they conceived that it was to be like the Kingdom of David ; and, they had faith in God that the Hope of Israel would come, and thus the Israel of God would become the regnant imperial power in the earth. That this was the cherished hope of the Jews at the coming of Christ is well known ; they were still patiently waiting for the coming of the Messiah ; and, it was because Christ did not fit into their conceptions and ideas that they despised and rejected Him ; and, the rulers of the Jews became the enemies of Christ, who, as they thought, would bring about an insurrection, a rising against the Roman Power, and thus the destruction of the Jewish State. It is interesting, as matter of history, to notice that when Christ came the same kind of division into parties existed. There were the Pharisees who were sacerdotal and strictly religious ; and there were the Sadducees, with the Herodians, who were the secular, natural, sceptical party, the Edomites, who prized place and power, as the earthly blessings, that to them were of real value. It may be suggested here that this union of anti-pathetic parties was the

immediate cause of Christ's death. What they did not see was that their parties, and their great sin, brought about the death of their ideals and conceptions about the Kingdom they expected. What is left for the Jews of all the promises of God given to Abraham and David? The answer must be everything; because, when they have finally given up all earthly, carnal conceptions, and perceive that Christ is Lord and King, the All in all, then they will understand the mission of the Jews to mankind; and what a strange part they have played in history in all these matters. What the Jews may now understand is that as their idolatry as to law and Mosaism has failed; that as their ideals and conceptions as to earthly dominion are all gone; so it will follow, that their empiric ideals of wealth and greatness are not worthy of them; these too will fail; but, if they turn with all their hearts to God, and to the Messiah-Christ, then they will find that all the richest blessings of Heaven are theirs, waiting for them; because, it is the real, the spiritual, the mystical, that has been the true inheritance of the sons of Abraham in all past ages. What Jews and Christians are equally called to remember at the present time is that the way of Life and Light, Grace and Blessing, comes to individual men in the same way as it has done, through the millenniums of years of development in the family of Abraham. The children have their idols and these must be destroyed; young men and women have false conceptions, ideals, and these must be put aside; and, the day comes when empiric power, wealth and greatness cease to have any value; the religion that is truly valuable is what lives after death; what reveals the Face of God; what manifests a Redeemer from sin, and guides the wanderer's feet into the way of the Life Eternal. This is true religion, the real, the right thing; but, it is truly mystical, because it is the Way of Faith in the Invisible; of Hope in the realisable; of Patience in the pursuit and possession; and the end is the Land of Light, Life and Love, where there are no idols, no mirages, and no earthly carnal things that are ever-changing and passing away. It is the spiritual and the mystical that have real value; and what is claimed for the Gospels is that they reveal a Man who actually lived, died, rose from the dead, and is the source of Eternal Life to all those who put their trust in Him.

The results here take this form: the descendants of Abraham have been greatly blessed; there is a true religion of immense value to be found in Mosaism; in the land and kingdom; and

in Judaism. The spiritual germs of life are in the patriarchs and in Egypt; these germs continue to live in Mosaism, in the Kingdom and in Judaism; that is in earthly forms, in carnal conceptions and ideals; in general ideals as to Israel and the Messiah's Kingdom. Here the failure is seen; the Jews were not prepared to receive their Messiah; when He came they did not know Him; they rejected and despised Him, and thus they were rejected as the Light and Life bearers of Grace to mankind. The Kingdom was taken from them and given to others; they were cast out of the vineyard because they had not been found faithful. What then has history to say about the stage of development that came to the world at the coming of Christ? Surely even the most sceptical will admit that B.C. and A.D. are great facts in history. What the secularists will acknowledge is that the Man who brought about this great change must have been a great genius; a Man who towers high above other men; a Man who had more of Heaven in Him than other men; a kind of unique Man that even a secularist shrinks back from with a kind of dread, when he tries to compare himself, or his friends, with Jesus of Nazareth. That the Man is a fact in history, and not a myth, all sober, thoughtful men are compelled to admit; they have to face the fact, that if any other man had idealised such a Man, he would have required a special genius for the creation. Here it is not in the least necessary to compare other prophets, teachers and founders of religion with Jesus Christ; they have their true position; they are as planets in the heavens that differ from each other in their glory; but, when the sun is shining in radiant glory, then the planets are invisible; they shine with reflected glory; they shine because He shines upon them. This is the difference that is found when men try to compare Jesus Christ, the Saviour, the Son of God, with other prophets, saviours, and sons of God.

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## CHAPTER XI.

## THE RELIGION OF CHRIST IN THE GOSPELS.

It is taken for granted here that intelligent, thoughtful Christians are familiar with the Gospels that reveal to men the Lord Jesus Christ. The object in view here is not to analyse His thoughts, words or deeds, but simply to follow the order of development; to see in what way He fulfils the past; and, in what sense He is the Fountain of Life out of which that which is known as Christianity has arisen. The Gospel of Matthew may be said to be the connecting link with the past; it tells from whence Christ came, and traces His generations backward through David to Abraham. It is interesting to notice that it is the Magi who, following the star, found the Babe that is born to be their own King, and the King of the Jews; because, this must be the underlying thought, it is this Child that is the Prophet greater than Zoroaster; it may be Sraosha, or Soshiyant, the Saviour, foretold by their own prophet. The special point to notice here is this, the Magi, in their own place, and way, are fulfilling their own past; it is meet that the wise men from the East, the first-born of the seekers after wisdom in history should be the first to welcome the Child, that is Divine Wisdom, at His Coming. This is not a mere coincidence; it is the result of Divine Purpose; it is the fulfilment of the promises in Grace given to their fathers. As compared with the Magi it is not less interesting to notice the thoughts about Herod, the Edomite, and the religious people of Jerusalem. To Herod this coming of the Magi, a star, and a Child born to be King, was ominous; but this also is a very old story; it is Esau and Jacob over again; it is the earthly carnal mind and a knowledge that is conceptive and intellectual. To Herod, the possible rival is a question of power, and the birthright with the inheritance; to the Jewish scribes and rulers it is something that they know about; but it is of so little practical importance to them that it is not worth their while to send a deputation to Bethlehem to enquire into the facts, and, if true, to pay their respects to the new-born King. In these matters history is fulfilled in the Infant Christ; the

wise men have in spirit always been trying to find Him ; the earthly men have ever been jealous, watchful, cruel, murderous, where their interests were at stake ; the scribes, and others of the same spirit, have cared for their books, traditions, forms and ideas, but utterly unable to understand that all new stages of life are critical, to all those to whom God entrusts the Word of Life.

The mission of John the Baptist ; the baptism of Christ in the Jordan, that river of descent that ends in the sea of the dead ; and the Divine Witness from Heaven that the Son of Love had arrived upon the scene of human history, tells men plainly when He came, and under what conditions. If baptized as a Man among other men, it follows that He is numbered with us ; His flesh is living flesh ; and that in all our afflictions He was afflicted. The Dove of Love speaks of innocence, of purity and truth in the inward parts. The period of temptation, in its varied forms, informs men that though tempted like other men by lust of flesh, of eyes and of spirit, He remained without sin. When He returned it was like the rising of the sun after the long night of darkness ; the past dispensation of Israel was at an end and the last of the prophets was in prison, at the gate of death.

This leads on to this question, Why did Christ come to tell men that "the Kingdom of Heaven is at hand" ; and, that those who wished to enter in should prove their anxiety by their repentance ? The answer is that the Light was shining, and that Life was breaking out as if spring had come ; there were enquiring disciples waiting to receive the light of truth ; many people waiting for a preacher ; and the sick longing to be healed of their diseases. The people were in the land that was their inheritance ; they were looking for their King ; the King was in their midst on the mountain side ; He opened His mouth and taught them by the Sermon on the Mount, which, if rightly expressed, would mean the Spirit of the Kingdom, in such thoughts and words as men were able to receive it at that time. It is quite true, in a sense, that the Sermon on the Mount contains the laws of the Kingdom ; but, if instead of laws, there was substituted, the spirit of the laws of the Kingdom ; this might more truly express the meaning. The conception is in the realm of psychology ; the spirit of man is operating as by the special sense organs ; there is vision, hearing, and other sensuous actions ; all these are true, and they are all in their order, but the science of psychology has not as yet explained the processes. Law is



operative ; but conscious knowledge of order and law has not been attained. If the Christian should say to himself, 'The Sermon on the Mount is the legislation, and the laws of the King, with legal authority to be obeyed, in the legal spirit, this would be a serious mistake ; rather, it is, as the spirit with the special senses, they are spiritually discerned. There is an objective realm of law ; but the stand-point is that of the spirit ; it is not the dominance of the law that is to be pressed home ; it is the freedom of the spirit as perceiving, receiving, and conceiving spiritual ideas. The reason why the laws of the Kingdom of Grace are given in this form is that they may be studied as forms ; these are great thoughts, ideas, conceptions, when spiritually discerned ; but, the disciple is required to advance in this new way of Life and Law empirically, realising experimentally what they mean ; and, one day, the reality will flash forth as by transfiguration, that this is the great revelation of Grace ; it is the image of the thoughts of Christ ; and it is like the God of all Grace. If this is the true meaning of the form of words, as contained in this Gospel, then what will the real sermon be like when its mystic, spiritual beauty, truth, righteousness and grace are known ? These are new spiritual germ seeds ; they transcend Mosaism as far as the heavens surpass the earth ; but, the vision seen here is that of earthly men looking up into the spiritual heavens ; they see, but they do not understand the heavenly vision.

What then does the Kingdom mean as mentally conceived ? It is something like this : the King is come ; He is in His Kingdom ; it ought to be like Eden, the Garden of the Lord, where all is peaceful, pleasant, beautiful, true, right, healthy, or holy. It is a Babel of confusion ; it is desert ; it is a lazar house, or an hospital ; it is where there are no true teachers and no docile disciples ; it is where the people are blind ; and, if the enquirer will follow the Master, it is where death reigns, and Hope, as the Light of Life, is gone. Is the little maid really dead ? Certainly not, she has fallen asleep. Life has taken her by the hand and she is awake and living. He healed the sick, cast out devils, raised the dead, and people marvelled ; but the Pharisees said, "He casteth out devils through the prince of devils." This was their judgment upon all these blessed works of Grace ; those who thought they were healthy, holy men made this awful mistake ; they did not know the terrible disease with which they suffered ; the Physician that could heal they despised, rejected and hated ;

the sheep were scattered everywhere, faint, diseased, and full of trouble, and, they knew not their Shepherd. What were the feelings and thoughts of His Heart when He said, "The harvest truly is plenteous but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

How is this prayer to be answered? By angel labourers being sent from Heaven to reap the harvest fields of earth; and, to be shepherds, to care for the diseased, lost, wandering sheep? The answer is the mission of the twelve disciples, sent forth to heal and bless men, with the same power of Grace possessed by the Divine Physician. It means a new kind of discipleship in Grace; it is to follow in the Master's footsteps; it is to be taught important lessons about the order of the Kingdom; it is words of warning and encouragement; it is to get very near the Good Shepherd; it is to find that He has removed burdens that were very heavy; that He has given an easy yoke, a meek and lowly heart, and rest to the soul. It is to face many strange problems about the Sabbath, paralysis of the will, the devil and evil, signs and evil spirits; and, also, if the right spirit is there, to discover that the family of the Shepherd is a very large one; it is all who do the Father's will; for they are, through their Saviour, and by His Grace, the family of the Heavenly Father.

Who are these disciples, this great family? They are compared to multitudes; they are not definable; they are not moral and spiritual; they are ignorant children who do not understand truths that are spiritual. Who is this so wise, divinely wise, that His thoughts are heavenly and yet He is able to come down to the ignorant children around Him and teach them the greatest, the deepest, the most far-reaching truths in parables, in homely stories? This Man sees and foresees. He is the great Seer; and, it is as Man that He reveals the mysteries of the Kingdom of Heaven to those who desire to hear, see and understand His teaching. Life in the gracious moral world is like living seed, sowing, and the results. Life is in the living soul; it is in good seed, and in bad seed; in good and evil; and disciples require to wait till the harvest time before they are able to judge the fruits, the results. Life in the soul of a man is a seed so small that it can hardly be seen; but, when it is grown, what a wonderful tree it becomes in all that is beautiful, true, good and gracious. Life is secret and hidden, and it possesses wonderful powers of transmutation. Life is a treasure of immense value; it is a soul

that contains a something that will transmute the earthly dross into the heavenly gold. Life is the great field of the universe ; the macrocosm as changing into the microcosm ; and, it is also one unique pearl of inestimable value ; it is Heaven ; and it is all that Heaven is in one little soul. Life, as the Kingdom of Heaven, is like a net, it will catch and hold everything that gets into its meshes ; but, all that is caught is not good, there will come a day of judgment, then the good will be treasured up for future use, but the bad will be cast away as valueless. The Master says that these are a few of the parables of life ; they are earthly stories with a heavenly meaning ; they are forms to be studied ; they are given for instruction ; they are the beginning of education ; they are living treasures to be kept and used ; they are old, but they are ever new, and because they are living, they are ever being renewed into new forms of life. Oh ! blessed Carpenter, permit us not to despise and reject this wisdom ; let not our familiarity with Thy thoughts, words and actions, blind us, or be the means of offence. We cannot honour Thee too highly ; forgive us, and permit us not to dishonour ourselves by withholding from Thee the honour that is Thy due.

The thinker will observe that such thoughts as these strike deep into humanity ; even a Herod can hardly fail to hear of the fame of such a Man. To whom, or for whom, did Christ come into this world ? Is it possible that Grace visited the miserable Herod, the murderer of John the Baptist ? He " heard of the fame of Jesus." He came to heal the sick, feed the hungry, and to still the stormy winds and the angry waves of human fear and passion. He came to teach men the vital difference between the traditions of men and the Commandments of God ; to help them to understand that ceremonial defilement is nothing as compared with a corrupt heart ; to be clean within, holy, healthy, that is of supreme importance, but to eat with hands that have not been washed is not a subject that deserves serious consideration. He came to seek for lost sheep in Israel, and He found Himself on the coast near Sidon giving the children's bread from Heaven to a Canaanite woman and her daughter. He said that she was a great woman, a true daughter of Abraham by the Way of Faith. He opened the treasure house of Heaven to her, and told her to take all that her heart desired. It was Great Grace who met with the woman ; and, her story has been a fountain of gracious thoughts to tender, loving, gracious souls since that day. Grace comes to Pharisees and Sadducees, and

they know not what Grace means. Poor creatures, they are like the heathen, crying for signs; and, the Canaanite women that they despised, as compared with themselves, was a mother in Israel. Signs, signs, give us signs, is the parrot-like cry of the sacerdotalists and secularists alike; they are mere weather-vanes; they do not understand signs or their meaning. Is not this a sign, to make those who seek after signs, blush with shame? A heathen Canaanite woman is found preaching Faith and Grace to Israel; and, the Jonahs of Israel fail to understand the story of Jonah the prophet, and will not listen to the voice of the despised Canaanite. Leaven is a sign, and bread is a sign; but, if the disciples of Jesus never get beyond signs, they will not be of much use in the realm of Grace. "Whom do men say that I the Son of Man am?" As signs: John, Elias, Jeremias, or some other prophet, returning out of the dead past; mere guesses, nothing definite; but what saith the Spirit through the lips of Peter? The Son of Man is the Christ, the Son of the Living God. As a sign, Christ is the Rock of Salvation; the Foundation Stone of His Church in Grace; and, as against Grace, under these signs, no power in the universe can prevail. But Grace is not an open secret; it is not understood by disciples, not even by Peter; it is the Cross that is the sign of Grace and Sacrifice; rejection and death follow in the footsteps of Grace; but, after death, the life eternal. To the natural mind, to the sacerdotal priest, the Kingdom of Grace, as suffering, shame, rejection and death, is repugnant; this is exactly where the natural, and the carnal, are anti-pathetic; the natural speaks thus: "Be it far from Thee, Lord," and the Lord's reply is that the natural has an offensive savour, it is earthly; it is of the devil; it is to be cast behind the back, out of sight. It is the way of Grace and Sacrifice that leads to salvation and glory; and the land of Grace and of Glory is not far away; it is so near that where men stand, by the removal of the veil of sense, they do not taste death; they are with the Son of Man in His Kingdom.

Whereunto do all these signs tend? The reply given is to the Mount of Transfiguration; to the vision of Christ as Divine Truth by the way of Divine Sacrifice; to the goodly fellowship of Moses, Elias, the disciples, the overshadowing cloud of glory, and the voice of the Father, "This is My beloved Son: hear ye Him." The mystic vision truly; but was there ever saint, or martyr, who attained to this vision in any other way than by that of the Cross and sacrifice? But what does it mean? Simply

this, such experiences are not for everyone ; there are men who are unable to receive them ; they are not spiritually alive, but dead ; the differences are life and death ; and men must die and live again before they can understand such experiences. They leave the Mount of Transfiguration and its goodly company, and descend to where men can hardly get a grip of faith in their sore trouble ? Where men are poor suffering lunatics, baffled disciples, and sceptical onlookers. Is it not well known that this is the way to the Cross ; it is through such scenes that the saints pass to cross and crown ; the saints are sorry that it is so ; but, this is the way the Saviour went, and the saints do follow Him. The way of sacrifice is full of thorns and vexing troubles ; it involves the question of rates, taxes and tribute ; it meets with those unpleasant people who are ever aspiring after greatness ; it is offences on the right hand and on the left ; it is meeting with faithful shepherds looking after their lost sheep ; it is the Church and its quarrelling members ; it is how far can a saint go in forgiving those who sin ; and, the rule of life is, to follow the Good Shepherd, and to be like the Heavenly Father.

The thoughtful student will observe that there is a break at this point in the journey of life ; it is like leaving Galilee and entering the land of Judea ; but, Christ is there, and the multitudes, and the work of healing is continued. The explanation suggested is this, there is recurrence, there is change. Grace and sacrifice have been manifested by signs ; it is the Spirit and the spiritual that come into sight ; and, when the carnal and spiritual meet face to face, it is to be taken for granted that the natural will begin to ask questions, not for the purpose of learning, but in the way of tempting. The position is subtle ; it is not easy to define ; it is what the Greeks named sophistry ; it is reasoning and arguing about matters which are more intellectual than moral or spiritual. There is much show of wisdom, it may be of self-conceit, but the atmosphere is poisoned with all kinds of poisonous vapours. Is divorce lawful ? It is not lawful, it is contrary to nature and grace. It is schism at the very root of life ; it is man taking his own way and separating from God ; it is man and wife, as one in spirit and flesh, separating from each other ; it is the rupture of unity and community, therefore, divorce is of the devil, and it is evil. But, if Moses gave laws to Israel that permitted divorce, then it must be legal and right, under definable conditions. Divorce may be made legal by law ; but at the first, and from the first, it was not so ; the

position is false, it is not natural in the highest sense ; and, it is not in harmony with Grace that lives for this supreme end of re-uniting what has been divorced. What then, is marriage desirable ? Certainly, for those who desire to be united in love ; but, apart from pure, gracious love, the uniting bond in life, let those who do not desire to marry abstain from this gracious privilege. But, this is not a subject for sophistical reasoning ; it goes to the roots of metaphysical problems ; it suggests this thought, let the divorced avoid marrying, because this would be the generation and the perpetual continuance of divorce. Another sophistical question is that of goodness, apart from Grace ; by man's own doings can he have the right to enter into the life eternal ? Again, it can be seen that the man, asking such a question, is ignorant and full of self-conceit ; he does not know in what way these realms are different. If a man feels in his soul that something great must be done to gain eternal life, that he has not attained to it, and cannot find out how, or what he is to do to get it ; then the right thing for such a man is not talking, it is doing ; it is obeying law, to discover that the life of Grace cannot be attained by Mosaism or ethics. The only way of life is the way of Grace : and this means following Christ, and bearing the Cross. This form of sophistry is very common ; good, ethical men are tainted with its spirit ; and, what is very strange, even ministers of grace, who know, as they think, all about the doctrines of Grace, fail to comprehend that mere goodness, and aspirations after doing great things, lead to sorrow ; they are very good, wealthy, they have great moral possessions ; therefore, Grace is not the way desired. But, surely, those who have taken up their cross and are followers of Christ will get rewards for their valuable services ? They will, but not as reward for moral, good works ; it is regeneration that counts ; the beginning of the life is there ; but, good moral reformers must not suppose that their works are pure before God. Let them do their very best ; they have not fulfilled all the requirements of the moral law ; they have tried to do their duty—and failed ; thus by Grace alone is there acceptance by God, in harmony with Divine Law. The rewards, the gifts of Grace, will be wonderful ; but, “ many that are first shall be last, and the last shall be first.” How does the Lord of Grace make this plain ; He does so by the parable of the labourers : it is Grace that hires labourers at all hours of the day ; it is Grace that pays for gracious labour ; and it is Grace that gives the gifts of Grace, when the

work is done, to the life-long servant, or, to the man that comes in at the last hour. It is the Lord of Grace, and His gifts of Grace, on the one side; and the spirit of the recipient on the other; there is calling and there is election and selection, or choice, on the part of the Lord of Grace. Those who are called by Grace, and obey, may fail to realise the glory and dignity there is in the call; they may cherish the labourer's spirit; the chosen may become the friends of the Lord of the Vineyard; if children, then heirs of God, in Grace; they are at home, and their rewards cannot be numbered. How is this further explained? In this way: the Way of Grace is Jerusalem, betrayal, mocking, scourging, crucifixion, and death. With Zebedee's family, it is greatness and power in the Kingdom earthly; it is the heathen Gentile ideal; the common Christian ideal; the work is for the wages not for the love of the work; but the ideal in Grace is service, suffering and sacrifice. There may be said to be grave irony in what follows. The conception is that the Zebedee family, though among the first called, remain spiritually blind to these distinctions. There are blind sinners in Jericho, who actually discern the differences instinctively; they hear that Jesus, the Lord of Grace, is passing by; their hearts swell with hope; they seize the opportunity given them, and they cry out, "Have mercy on us, O Lord, Thou Son of David." The Lord had compassion; He touched their eyes; they saw His face; they followed Him. The favoured, called disciples, saw what they wished to see, the earthly; the Jericho sinners saw the Lord's Face and that was Heaven to them. The gift of vision was truly wonderful; and, it was all of Grace, they had actually done nothing, but this, they cried for mercy.

Again the form of the development changes: the blind see; they see, as rational, moral men, as children of Grace; and at once they begin to ask, Who is this Lord, this Son of David; this Light that can give light to dark eyes, and to souls full of darkness? He is the King that is come in God's Name. In the Name; out of the Name, fulfilling and revealing the Name. Think of such a revelation to a dark soul; the magnitude and glory of it. The Jerusalem sinners could only re-echo the cry, "Who is this?" and they did not get beyond the vision of those who see with their eyes. Those who knew, said, "This is Jesus, the prophet of Nazareth." Who is this that takes upon himself the cleansing of the Temple from what is earthly and carnal, and changes it into a place for healing? Why were the

dear children in the Temple ? Who moved them to begin to sing "Hosanna to the Son of David ?" Who is this Lord of patient grace, that withholds the power He possesses and will not punish offenders that are graceless and can show no fruits of Grace in their thoughts, words, or deeds ? Why did the lightning strike the fig-tree that was fruitless, and in mercy passed by the men who deserved the punishment ? This is the sign, the form to study ; this is what Grace and Mercy mean ; let men be careful in their thoughts when they see this sign. The Lord of Grace possesses all power in Heaven and on earth ; and, this power of choosing to make the lightning strike a fig-tree and not a man, is the proof positive, that Grace, as Power, surpasses all forms of power ; it is Divine Power to know, understand, and use, every form of power, as subject to Gracious Love. It is not so very strange to think of the Lord of Grace as all powerful ; but, it is surprising to find that He teaches the great truth that this power may be possessed by disciples. It is gracious Faith that is all powerful in the realm of Grace ; it can remove mountains that are powerful and great, and cast them into the depths of the sea ; but this faith works by prayer, by knowledge, by science ; by putting the hands up into Heaven, and thus moving the Hand that moves the universe. The ruling thought is not power, as physical ; it is power, so very wonderful, that it controls all the powers in the universe. This is a critical stage of thought : the feeling here is that there is the awful risk of taking a step that will land the soul in the darkness ; produce a total eclipse of faith ; or, lead to thoughts and actions not justifiable under the circumstances. It is one thing for the Lord of Grace to use His power in the way He is pleased to do ; it is something quite different for the child of grace to play with powers he does not understand. There may be Divine mercy in the sign of the fig-tree ; but, were ignorant children to wield this power, who can tell what the results would be ? What the Lord of Grace suggests is that the power inherent in Grace, under gracious conditions, in due time will be used by those who may become masters in Israel. Following the order of thought, the right way here is to follow the Lord into the Temple ; stand by His side, and listen to the conversation that takes place between those who possessed power and earthly authority, and the Lord of Grace who can speak with authority. This is the climax of the strained position ; the appeal is to authority ; and, the rulers of Israel demand by what authority Christ cleansed the Temple and healed the sick.



The Lord did not directly question the authority they possessed ; what He wished to impress upon them, and upon all men, is this, that it is utterly useless to talk about authority, if there is no true authority ; no subjection to Divine authority. The appeal is not to John and his baptism merely ; it was to all that was summed up in John ; in other words, is the Old Testament—patriarchs, prophets and psalmists—from Heaven and heavenly ; or is it of the earth and earthly ? The rulers quibbled ; they would not think straight ; they were not worthy to receive an answer ; the answer might have been the lightning stroke upon wicked men, and not upon a fig-tree. Observe the conditions : the Lord of Grace is in the Temple of Grace dispensing Grace from the Fountain of Grace ; and graceless men demand the source of His authority. The Lord of the House of Grace is in His House of Grace ; He has amply proved by His gracious thoughts, words and deeds, that He possesses divine authority ; and, these servants do not know their Master, thus, they stand convicted of ignorance and of double-dealing. The most serious thought here takes this form ; grace and mercy are strained to the breaking-point ; the cloud is surcharged with the lightning of the divine judgment ; the flash from Heaven must strike, or an electrode be found to carry it into the earth. It was still the day of Grace ; and the Merciful, in a wonderful way, turned aside the forked lightning by changing the conditions from the practical to that of parable. The mercy here is that of degradation ; it is saying in plain words that those who could not act in a true reasonable manner, must be dealt with as children ; they are not fit to study the great problem of authority ; they have to go down into the infants' class to study forms and likenesses, to learn how to think. This seems to be the meaning of the parables of the two sons ; of the wicked husbandmen who killed the heir to the vineyard ; of the marriage feast ; and, of the wedding garment. What followed, on the side of the rulers, was the deliberate purpose to go forward in the way they had chosen, and, put an end to this Man who would not recognise their authority ; on the Lord's part, to expose the rulers, and to make known to men the true thoughts, words and actions of their rulers ; what they actually meant, and what the result would be. What was taking place was not something new ; the measure was well known ; it was being steadily filled up to the brim ; and, after that desolation and death, until the time should come when men would say, "Blessed is He that cometh in the Name of the Lord."

The King will come again in due time, therefore, let men watch and be faithful and wise servants, so that at His coming they may be blessed. How will He come, under what forms? To a marriage feast, with His hands full of gifts; as a Judge; as a hungry and thirsty Man to a thirsty woman; as a naked, helpless child; as a sick stranger, or as a prisoner in a dungeon? He has come; He has ever been coming; and, He will come, in a special sense, when men know that He is come as the Judge of quick and dead. He came that He might save Caiaphas and his companions, the arch-conspirators; He came to bless the house of Simon, the leper, and to receive blessing from the hands of a gracious woman who anointed Him for death and burial. He came to bless poor Judas, the earthly, who would not be blessed. He came to give to the world the great Sign of Blessing, in Bread and Wine; in fellowship as one body and in one spirit of sacrifice. He came to warn men against offences and against the danger of denying their Lord. He came to find on earth a Gethsemane; a bitter cup; and, not a soul on the earth able to watch with Him. Of Christ only in all the universe can it be said that He was alone in Gethsemane; all others have had friends, or Christ, their Brother, born for this very purpose in their hours of sorrow. Here, above all men, the Lord of Grace and Sacrifice is the Divine Lord over all His brethren; and the men who do not know this, will do well, not to trouble about climbing high mountains of human thought, which profit but little, but rather go often to Gethsemane, and try to think what it would be like to watch with Him, 'for one hour.' It may be good to stand with Moses on Pisgah; to be found on the Mount of Transfiguration; to be caught up into the high mountain with the beloved Son; but, there never was, and there never will be, a man of the race of Adam who will be found worthy to descend into Gethsemane, and stand beside the Lord of Grace in His Agony. It is utterly useless to think that mortal men could do this; they fall asleep in their sorrow; their eyes become so heavy that they cannot open their eyelids; and, the result is unconsciousness. He cannot take us with Him; He can only leave us, and pray for us, and, when the Agony is over, return and say, "Sleep on now, and take your rest." By Whom was all this sorrow and suffering borne, in the Garden and on the Cross? By the Lord of Grace, the Son of God, the Saviour of the World. For whom did He thus suffer and give Himself up to the death, as the One and only Sacrifice for sin? Even

for poor sinners who hated, persecuted, betrayed, denied, condemned, and crucified, the Lord of Grace and Glory. God alone knows the special actions of the individuals in this awful tragedy of humanity ; but of this every man may rest assured he is an actor in this Divine Purpose of Grace so fully revealed to mankind. This is where the problems of truth and error, good and evil, or grace, and what men can do to save themselves, all meet ; and, the verdict is that the Lord Christ alone can deal with these problems thoroughly ; the disciples will do well to sit at His feet, learn of Him with lowly hearts and humble minds ; and, by this means, they will find rest for their souls.

Whereunto do all these signs, thoughts, conceptions and ideas tend ? To death and the grave ; yes, truly ; but away beyond these, there is the Sabbath ; the dawning day ; the open grave ; the risen Lord ; the bursting spring ; the great resurrection from the dead and the Life Eternal. It is the vision as of a great earthquake, the coming of an angel with a face radiant with the light of truth, with raiment white as snow and pure as heaven. His message is " Fear not ye ; for I know that ye seek Jesus, which was crucified." He is not dead in the grave ; He has risen, is alive again, and is in the state of glory. There is still another great change in the history of the development of the Divine Purpose of Grace ; it is to this new stage that men, as His disciples, are called to move ; away from the earthly plane up into the mountain ; there men see and worship, though some continue to doubt ; but the great truth is this : that Christ is the glorified King of Grace in Heaven and earth ; that His disciples are His witnesses to all nations ; and that He is with them to guide and bless them even to the end of the world. Amen.

This may be said to be a bird's-eye view of the Gospel according to Matthew as viewed from the walls of the City of God. There are no questions about Matthew, or criticisms, or dates, or discrepancies ; the one thought is that the Light of the World is come ; the Life of Grace has been manifested ; the Sacrifice for the sin of the world has been offered up ; and the King is King of Grace and Lord of Glory. The vision is so wonderful from beginning to end, the seer can only repeat the words of the Queen of Sheba after she had seen the glory of Solomon : " Behold, the half was not told me." The point to notice here is that the glory of Faith has been fulfilled ; the light that was in Abraham is swallowed up in the Light that is in Jesus Christ ; the living realised Hope, transcends in a glory that is spiritual, all that was found in the

Father of the Faithful. The children have become the children of Hope ; they have seen their Lord and Saviour. The light of Truth shines with heavenly brightness ; and the world is a new world with new forms that have come into existence. The pathway of light that breaks out into such radiant glory, at this stage of development, deserves, and no doubt it will receive, the careful consideration of wise thoughtful men in the future. It would not be advisable here to follow the Lord Christ, in a similar way, through the Gospels of Mark and Luke ; as scholars say, they are synoptical ; they follow in the same order ; they relate the same incidents ; thus looking at them from the same stand-point, to the casual observer, these Gospels are very much alike in their order.

It must not be taken for granted that such an explanation is by any means a full explanation ; thus, devout students will require to be careful here ; and, pay less attention to synoptical teachers, and give more consideration to the method of the Spirit of Christ. What is meant here may be explained under different forms of thought ; and these forms require consideration. As a problem of psychology, the thoughts may run thus : The Gospel of Matthew is that of visible forms ; there is the coming of the King ; the coming of the Magi to worship, to give gifts, to render homage to their King ; there is the ages of long jealousy and hatred of the earthly to the heavenly ; the end of a dispensation of Grace ; the opening of a new age under new conditions ; a new Kingdom ; new laws ; a new spirit ; and, a new Prophet, greater than Moses, who sees and understands all that these events mean. The Second Gospel is similar in external form ; it is more concise ; it is brought into a realm of narrower dimensions ; it is the psychical Gospel ; it is like the mind of a man ; it is images, perceptions, receptions and conceptions ; it agrees with the forms in the first Gospel ; and it responds to, and corresponds with them. The Christ is here also ; but He is come as the High Priest in His Temple ; and He deals with the mind of man as the Divine Physician ; the Saviour ; the Caster-out of devils ; the Neutraliser of poisons ; the Healer in the heavens possessing Divine Power. The Third Gospel, as men know, is more complex ; it has a wider range ; it is empirical in spirit ; it is for man, and for mankind. The development is from, or out of, the mind, with its images and conceptions, to the intellectual and moral world ; it is subject to enquiry, to evidence ; to reason and right thinking, if the students are reasonable, know what is the stage

of development reached, and are willing to be taught. This is the Gospel of great ideals, as viewed from the stand-point of upward development. What thinkers require in the study of this Gospel is to have the Light within the mind, and the Life in the soul. In other words, disciples may be on their way to Emmaus ; the Lord may be one of their company ; but, if the carnal veil is over their eyes, they will not know Him ; and they will suppose that He is a stranger. It is not everyone that understands in what way Christ fulfils all the past ; that it behoved Christ to suffer, die, and rise from the dead ; that understanding of the Scriptures is required ; and that an endowment of Spirit power is necessary. To all such there is given the vision of the Ascension, the uplifted hands of Christ, worship, joy, praise and blessing for all who wait, that they may do His Will. The Lord Christ is, as thus conceived, the King Supreme and Ruler of the universe ; the disciples when endowed with power from on high are His witnesses and servants in His Kingdom of Grace. There are other ways in which these three Gospels may be studied apart from the level of historical statements by evangelists ; these pass out of sight, and even their names are of no value except as signs from Heaven. The first Gospel is that of the vision of Faith, of Abraham, David, Christ, and the Kingdom. The second Gospel is that of Hope as centred in Jesus Christ, the Son of God, the Saviour from sin. The Third Gospel is that of Patience ; of patient enquiry ; of patient development from God, Adam, Abraham and David to Christ. Those who study it will require to be baptised with the spirit of patience. This is as the New Testament Book of Numbers ; it is Pisgah and Jordan ; and away beyond the rolling flood, lying in the sunshine of Heaven, is the Land of Promise ; of Grace, Truth and Righteousness ; of Life and Love.

It is necessary to pause here for the purpose of grasping the development that takes place in the Gospel according to John. This may be expressed in many ways, and many analogies may be used to bring out the truth that is enshrined in this Divine Gospel. It is like, or to be compared with, the Book of Deuteronomy ; it is a spiritual survey of the past ; it is Pisgah ; it is a high mountain ; it is the walls of the City of God ; and all these mean that, in some sense or other, the Land of Love has been discovered. The vision is changed ; it is no longer empirical ; it is mystical ; it is not the ever-changing ; it is the real Kingdom of God in Grace. The seers cannot explain what they see here

in empiric fashion ; they know that they see, and that what they see is true ; and, it would be a painful experience for them to be told, that, before men believe in what they have seen, they must reduce their visions back to empiric rationalism. To expect this is an outrage on love. Who would expect a son who dearly loved his mother to go out into the market-place and there in public tell all kinds of people, in severe logical forms, all the qualities that have made his mother the object of his love ? Would a true wife be gratified by seeing her husband standing in the street telling the passers-by, that it was because his wife was an angel of hope, of blessing and goodness, that he loved her. Practical people know better ; they may not be gifted with the mystic vision as related to their Lord and Saviour ; but, as related to mother, wife, children, and home, if they are not true mystics, and have not seen what these visions mean, then they are not to be reasoned with ; they are to be pitied ; heaven is all around them and they will not see the visions that are the great realities of life. Is there anything more painful, and pitiful, in life, for man, or woman, than this, never to have walked by the side of Abraham ; never to have been with Moses on Pisgah ; never to have been on the Mount of Transfiguration ; and never to have been found standing on the walls of the City of God ? To see the Land of Love is a great blessing ; to be in it is delightful ; to be changed into its likeness is joy and gladness ; but the eye hath not seen the full vision ; the ear has not heard all its music ; the heart does not understand its mysteries ; the best is yet to come ; and the mystics say that they only have been privileged to taste the first fruits of the Land of Gracious Love. All love is Grace ; it bubbles out in joy and gladness from the Heart of Love ; but, the sacred river of the Life of Gracious Love is so wonderful, so sweet, so blessed, that only those who drink of it know how precious it is, and how sacred.

The conception here is that Love is to be numbered with Faith, Hope and Patience ; but, these are in eager pursuit seeking to find an end in the Divine Purpose of Grace ; it is Love that turns toward them with a smiling face and says, " Dear sisters, listen to me, stay with me, look from where I am standing, and the vision will gladden your hearts." Is this very strange ? Would it be reasonable to suppose that the three gracious sisters are to go on for ever, believing, hoping, patiently struggling, and never finding their sister and the land in which she dwells.

Surely this would not be according to reason ; it would not be right ; it would not be in harmony with the Divine Purpose of Grace. When they turn and sit down to rest in the bower of love, their faces are toward the past from whence they came ; and in the light of Love they see the way in which they have been guided ; the life in which they have lived ; the truth they have been taught ; and the grace in which they have been enshrined. What they see is not that they have gone wrong ; but, that they tended too much to forget the Source from which they came. In the intensity of the pursuit, they lost sight of the beginning and end ; they did not fully realise that the Word, and the Name, contained Grace, in all the fulness of Grace ; and, Grace is God, as with God, as the reserve power in God, from the beginning. God is Light, Life, Truth, Grace and Love ; this is the truth from the beginning ; this is the First and the Last ; this is all the letters of the alphabet ; this is history and development, the story of the endless forms in which the letters can be placed by reasonable men in rational, gracious order.

When this truth is grasped, what follows is, that, in due time, it is seen that there will be a marriage feast, and Jesus will be there to consummate the joy, happiness and blessing that comes from union in Love. All that goes before in the form of revelation meets in this great event ; it is where the water of earth is changed into the wine of Heaven ; it is where Grace and Sacrifice become conscious that they have a mission ; it is a sign to be studied ; it means so much ; it is said to be manifesting forth glory ; it is where the hour of destiny strikes one ; and the One who hears, is overheard saying to Himself, " Mine hour is not yet come." Not yet ; but how near ; the feet have touched the waters and the river must be crossed ; the Temple has been entered and it must be cleansed ; it must be cleansed, even if it be by razing it to the ground to be restored again. When He came thus did He commit Himself to men in any way ? Not so, He knew man and men ; just how far He could trust them, and where to stop so that they might receive the teaching they required.

Why did He act in this way ? The answer will be found in the story of Nicodemus, that gentle, timid enquirer after truth. To him the fact was plain that Jesus was a Divine Teacher, and that God was on His side. Why this new departure ; this new form of life, this development ? Listen, the Lord seems to say, " If there is a new life, a marriage, will there not be little children

born into the home? Did you ever think of this mystery of Love, a little child in its mother's arms? Do you not understand that the mother, as if by instinct, sees Heaven in the beautiful eyes of the precious child?" The earthly is good, very good, but if the earth is so good, what will the heavenly be like? The way to Heaven is by descent; there must be descent before there is ascent; there must be the serpent on the pole; the Christ on the Cross; the travail of the mother; and all these things mean Love, Salvation, the Saviour. Is this very strange? It is natural, and it is spiritual; it is the way of truth and purity; it is the words of the Bridegroom's friend uttering thoughts of joy, of increase, of blessing, of salvation.

What is the symbolism of the way of Love in this world? It is like unto the Saviour, wearied by the way, sitting alone on the stone coping of the well, at Sychar, that Jacob gave to Joseph, his well-beloved son. The figure is a woman, a lost woman; a woman of many loves; a woman that never could find satisfaction in earthly loves in any form. It is this woman that is asked to do an act of love; to draw a little water from the well out of pure disinterested love, and give it to a stranger on the highway of life. Every Christian knows the story by heart; but how few have seen in it a heart of love, wearied in the pursuit of love, longing for love, giving up hope of ever finding love, and there, by her side, is the Fountain of Love, saying, "Give Me a little love, and I will give you everlasting Life and Love." This is the kind of experience that destroys all forms of worship; love touches the spirit; love is essential truth; love opens the eyes and the heart; and love looking into its own heart, and into the Face of Christ forgets everything in this supreme event of life, and forgetting even the common courtesies of life cries out to all who will hear, "Come, see a man which told me all things that ever I did; is not this the Christ?" The underlying truth here is that of the Greek Psyche; the Mind; it is the Spirit of Christ as entering into and possessing the Mind in Love; thus the words are literally true. Love is more than meat and drink; it is seed-time and harvest; it is the vision of the law of reverence; it is sowing and reaping everywhere in due order; it is hearing, believing, thinking and reaching the conclusion that, indeed, Christ is the Saviour of the World. But what if the fruit of Love sickens, and pines away, to "the point of death"? Even then there is a way open for Love: Jesus is there; His Love is Life; pass by all signs and wonders,



and go direct to Himself ; the answer of Love is simple, " Thy son liveth." How, as in intellectual form, is Love found in the world of thought and action ? Love is a wayfarer ; Love, as Shepherd, prefers the sheep-gate ; Love, as Physician, will enter in to heal and bless, by any of the bodily senses ; but the gateway is that of Love, or Grace and Sacrifice. The place is known as the pool of healing ; it is where the intellectual people who are sick, blind, halt, withered, paralysed, meet to talk about their complaints and to be keenly alert to watch when the waters would begin to move so that they might be the very first to step in and be healed. The strange thought here is not that the people talk about their complaints and healing ; it is that healing Love is in the midst, and not a single man looks into the face of Gracious Love, and asks for healing. The Lord of Love has actually to condescend to ask a poor impotent man this question, " Wilt thou be made whole ? " To be met with the querulous answer, " I have no one to help me ; and, before I can move, another man has seized the opportunity, and snatched the blessing that I wanted." This is intellectualism ; the man is a type ; and the type is a bad one ; it will take, apparently with a grudge, what Love can give ; and, having received the gift of Love, there is no love in response ; not even grateful thanks ; but, the suggestion that the man became an informer ; and the means that led to persecution. This is the travail of Love ; this is the patience of Love ; this is where the Father of Gracious Love worketh hitherto and Love still works. It is how Love works, under all the conditions of life, death and resurrection ; life is ever being renewed ; life is sustained with the Bread of Life ; it is Life that gives up Life to renew and nourish life. Love points out this great truth, that it is the Spirit of Life that quickens into spiritual life, and that the sensual and the earthly life are of no real value. Intellectualism takes many forms ; it is serpent-like ; it crawls and twists about in many ways ; but, it has always the spirit of antagonism to Love ; it hates the Light, the Truth, and the good Life ; and the end is casting stones because the power of reason fails. Is it not painful to think what Love has to suffer in the company of those who say they love the truth ? The family is a large one ; their father is the devil ; he was the first murderer, and a liar ; and yet rationalists are so bewitched by the serpent, that, they will not receive this truth about their parentage. They think they know ; they say that they see, but, being earthly, carnal and evil, they seem incapable

of receiving spiritual truth in any form. They are painfully literal in their conceptions; thus when Love says, Abraham saw and loved Me; before Abraham and Faith lived Love existed; they say, this is mystic idealism not to be tolerated in the land of pure intellectual rationalism. It is a truth, only too well known that Love has never been able to find a home in intellectual and artistic circles. The cynic, the sceptic, the rationalist, the agnostic, the stoic, and many others, not forgetting theologians and philosophers, are all at war with each other, anti-pathetic, jealous, antagonistic, and mutually repellant. They build and cast down; they tear down tents and tabernacles; they will not live in mud huts; they detest damp caves, and abhor quiet places by still waters in the pleasant sunshine. The kind of explanation given sometimes is that they are of the race of the gods; they are endowed with genius; they are the lights that give light to the world. If they are radiant in their beauty, clothed with the purest light, then what use would Love be to them? As the flirt, the heartless coquette, hates the sweet homely woman that loves, so the intellect, in this perverted sense, cannot endure Love, or the home that is heavenly love.

Is this a cruel judgment upon those who are selfish; who love themselves; who live to be adored and worshipped? It is only the reflection from the mirror upon which their dazzling light has been cast. Empirical, wise, thoughtful people when they see them, smile, and pass on, saying to themselves, how very purblind these creatures appear to be; they have not attained even to this valuable knowledge that they are blind. This is their unhappy condition, blind from birth. The point to notice here is that it is the intellectuals who are in this unhappy condition and do not know it; they have no moral life, no soul, no eyes; they live in forms, images, likenesses, relations; they live to be admired, to rule, to subdue; they do not live to build up within their own souls a temple, and a home of love. This kind of blindness does not require to be explained; it has been named moral depravity, sin and its results; the important matter is, that it is a fact whether intellectual men can explain the cause or not. The other fact, of even greater importance, is that, where the blind man is, there also is Love and Light; and Love as "the Light of the World," is ready to anoint the eyes, and to tell the blind where they must go to wash and see. The man who obeys; goes where he is sent, washes the eyes, finds there is vision. This is the parable of the way to obtain the true,

pure, moral vision ; it is summed up thus : be guided, let the Light of Love touch the eyes and anoint them ; find the way to the Love sent from Heaven, and when the process is over, the face of Love will be seen. But is not all this analogy, parable, an earthly story with a heavenly meaning ? Certainly ; the only question to ask is this : Who was it that saw the heavenly meaning ? It was the blind man who knew that he was blind and was obedient ; not those who in their self-conceit, mocked, and said, "Are we blind also ?" The reply from the lips of Love and Light is this : "If ye were blind, ye should have no sin ; but now ye say, We see ; therefore your sin remaineth." Physical blindness is not sin ; psychical blindness is not sin ; soul blindness is not sin ; sin comes in where there is conscious knowledge ; the rejection of the Light and Love ; the moral relations have arisen in life ; there has been a choice, and the result is sin and judgment, or, light, life and love.

At this stage, the student will perceive that there is a crisis. The time for plain teaching is past ; it is not for Love, as Grace, to bring about a sudden rupture ; thus the change into parable, and to that particular parable of the Good Shepherd. What the story means is this : that Love is not dependent upon intellectualism, or moralism, to provide a fold for the sheep ; it is Grace that provides sheep and sheepfold, the Shepherd, and all that is required for the safety of the sheep. It is not forgotten that there are robbers and wolves about ; but the Shepherd loves His sheep ; He knows each one by name, and He is prepared to give His Own Life that they may be kept safe. It is evident that the parable took effect on many who heard it. The claims put forward under the figure of the Shepherd of Israel was so inwrought into their history that they could hardly miss the important points He wished to impress upon their minds. They perceived the point that this Man was in some sense telling the people that He was the Son of God ; or, as they bluntly expressed the thought, making Himself God. This is where Love has to leave the sheep and the fold ; the supreme hour of danger has not yet come ; it is during this absence that the enemy enters the fold, in the shape of sickness ; the Shepherd is not there ; and, as the story goes, Lazarus died ; but, as Jesus said, he had fallen asleep, and He would return and awaken him. What has to be remembered here in this story is the patience and power of Divine Love ; in what way Love permits what seems to be evil to take place, so that the power of Love may

be revealed. Sickness and death are very strong; the grave may seem to be omnipotent; but when Love, Grace, Life, the Resurrection, comes where death is reigning, the Voice of God is heard, and the dead live again. This is, as seen in many forms, a consummation of the past; it is a pre-vision of what will soon take place; and it is a prophetic revelation of the great eternal truth, that Grace cannot die; what was only asleep is awakened to a new and higher life; and the Cause is the Resurrection Life in Christ, the Son of God.

Whereunto do all these events tend? What has been revealed by gracious Love is that Grace has to keep the face turned in two directions; the eyes of Love must be upon the sheep for their good; and, also upon the enemy that would destroy the sheep. There is a still wider range of vision: there is the future, and all that is involved in the sacrifice of the Shepherd for the salvation the redemption, of all the sheep in the world. What this means is that preparation is required for this great event; and this is what is summed up in the Passover; and in the dead raised to life again. The Lamb that taketh away sin has to be selected, consecrated and recognised; it is Love that prepares the feast and Love is anointed by Love. The shadow of death rests upon the family of Love, the Passover and the Redeemer; the forms cannot hide the great truth, that the hour is very near, and the greatest event in history must soon take place. Thy Redeemer is thy King; the King is come; the people are glad that He is come and they cry, "Hosanna; Blessed is the King of Israel that cometh in the Name of the Lord." When Jesus was glorified the disciples remembered this; they realised that He was King in Israel; the King in the world of wrestling, prayer, and sacrifice. There is another strange sign; the Pharisees perceived that the world was going after Him; and, there in the midst are Greeks, who love the way of wisdom, anxious to speak to this King, so wise, good and loving. Whereunto did this visit of the Greeks tend? The Lord knew what it meant; again an hour was struck in history; and this time it pointed to glory by the way of death and the grave. The Seed was now fully ripe; it must be sown again; and the Greeks are to be the reapers in the future harvest. In the strangest manner the words death and glory are the music that fills the air; the Cross is seen, a Voice from Heaven is heard; it is the hour of judgment, and the prince that rules in this world is cast out. This is the hour when the dia-magnetic condition of the earth begins to be changed; when

the Cross is lifted up and the Sacrifice offered, then reversion will begin and the Magnetic attraction of the heavens, will be felt. What do men require to be able to see all that these things mean? Light, light, the light that comes from gracious Love; but, this way leads to light and also to darkness. "While ye have the light, believe in the light, that ye may be the children of light." This is the critical hour for those who see the light; it means being true and faithful; it means desiring the praise of God, as contrasted with being praised by men. It means seeing Light and Love, and this means the revelation of God who sent to men His Light and Love in Jesus Christ our Lord.

Here takes place a change in the order of development as seen in a similar way to that pointed out in the first Gospel. The series as related to the natural order of development have been fulfilled; but, the narrower circle of the disciples, the Spirit, and the spiritual in Love, have yet to be revealed; and it is specially those who are disciples and friends of the Lord of Grace and Love, that are invited to join the company assembled in the Upper Room. Why this selection? Why this home? Why the departure to the Father? The answer is, that Love, Divine Love, wishes to convey to disciples some very precious lessons about Love, and, how long Love lasts. Love is like a feast, a Passover, a Supper; it is fellowship; it is union and communion. But why the feet-washing of the servants by the Master? Why the example and instructions? The answer is plain, this is how the disciples are to learn; this is how they are to obey; this is how they will require to act. As the disciples and servants are not greater than the Lord of Love, Who in His Grace washed the feet of those who followed Him, so, those who were to be entrusted with the affairs of the Home of Love, must take this as the basis of all their teaching and service. It is not the knowledge of this truth that is the means of happiness; it is obeying and doing that prove both discipleship and service. How are disciples to keep out of their midst the earthly carnal spirit? It is by Love that there is discernment of spirits; it is Love that should ask the Lord of Love for guidance when there is the necessity for discipline. Love requires to be patient, knowing this truth, that what is evil will not stay where Love dwells: the Lord of Love will bring about, in due time, purification in Love; and when Love, and the children of Light and Love are left together, the position will be glory, glory, glory to God, and, to the Son of Man, the glorified. What the disciples of Christ

require is that they be pure, clean, holy ; that they serve to make others holy ; that they seek to keep the fellowship holy ; and all in the Spirit of Love. It is love that is the test of discipleship ; those who do not love are not true disciples. How is Love shown in Life ? Peter said, " I will lay down my life for Thy sake." It is one thing to say this and something quite different to do it. Love cannot afford to boast as to what it is able and willing to do ; the intentions may be excellent ; but, in the storm of passion ; the moment of fear ; the darkness of the night ; and, in the presence of scoffers ; when there is no light, then, what if Faith fails, Hope loses anchorage, and Patience is exhausted, will Love stand the test and come out of the storm victorious ? It is foolish to boast before the battle ; disciples who do so are in a dangerous position ; they do not know their own inherent weakness ; they under-estimate the powers of evil ; it is far better to cherish the meek spirit, and to be on the watch ; to be within the hearing of Great Grace ; and, to go on the journey of life ever depending on Love for strength and succour. This word of caution is required ; but, on the other hand, it has to be remembered that life is not all trouble ; that Grace will give what is good ; that the way is known ; that the end, the home, is prepared ; and, that where the King of Love is, there will His servants be with Him. But those who are of doubtful mind may say, " Lord, we know not whither Thou goest ; and how can we know the way." The reply is that the Way is Love ; the truth is Love ; and the Life is Love ; it is all Love ; and the way is really the way to the Father, the Source of Love. If the Father is Love, then, " shew us the Father." Philip may be excused for thus asking such a vision of Love ; but, he might have known that Love is God ; that God is Love ; and that the Master into whose eyes he was looking was the embodiment, the incarnation, of Love. The way of love for men is that of obedience ; it is in this way that comfort, rest and peace come. It is the Spirit of Truth that is the Comforter ; it is the Spirit that reveals all that Christ is ; it is the Spirit that gives and sustains life ; it is the Spirit that unifies all knowledge ; it is the Spirit that makes manifest this unity of Spirit which is a realisable truth by disciples who live in love ; but remains an inexplicable mystery to men that are worldly. The essential difference is found in Love ; it is Love that constitutes Heaven, the Universe ; and, Love dwells in a humble soul, because, this, too, is Heaven, when God dwells there by His Spirit.

Is it possible to know and understand all that these deep thoughts that surround Love mean? That is to say, given a devout student, thoughtful, practical and reasonable. What can be made of this Love that transcends the three-dimensions world? Is it metaphysics? Certainly, it must be so. This is what constitutes the fourth dimension universe; it is ether, electricity and magnetism; it is not matter; it is not elements; it is not light and spectrum analysis; it is that which exists; it is everywhere, and yet a man is not conscious of its presence. Is it mystery then, the unknowable? Not at all, the facts cannot be questioned by those who understand them; but, they are not so foolish as to think, or say, that they can be degraded, and made to operate in realms of thought that are inferior in their order. When the physical order reveals its mysteries to the physicist, he stops talking about mysteries; he talks in a reasonable manner about relations and conditions, order and law; and, he does not expect to find the Unknowable; he wishes to discover the true relations that constitute the order. Even so it is with Love; the abstraction Love is, as the Unknowable; but Love in the Father; Love in the Son; Love in the Spirit; and Love in a human soul is the revelation, the manifestation of Love; the Love is diversified in a wonderful manner, but the Unity in Love is made manifest. Even very little children in a family comprehend these thoughts; it is the one love that unites the family circle; and yet, mother's love is a little different from father's love; or sisters' love is not the same as the beloved trusted servant's love; but they all love, and it is love that makes them one family. If, for example, the servant were to say, because I love, I am as father, or mother, and just as good; or, the son were to say, because I am of the male sex, I am the equal of my father; the feeling would arise instantly that the relations, the conditions, were out of order; the ambitious servant has broken the chain of love, and the upstart son has forgotten the reverence that is inherent in love. The universe of Love is not anarchy, chaos; it is the highest system of order. Love is Divine Magnetism, it draws the universe to Itself; and keeps all stars, planets, and souls in their orbits. This is something like the conception that the devout student will keep before his eyes when he is trying to follow the Divine Teacher; he will not forget that He is a scholar, a disciple, in the school of Christ. If this conception has been realised it will become possible to ask intelligently, Who is Christ, the Son of God, the Lord of Love?

The reply that comes back is very beautiful and true ; it is this : Child, do not trouble yourself about such abstract problems ; study the parable of the vine, and in it you will find, as in a natural picture, what you wish to know. Gracious Love is like the vine ; the vine is the visible symbol of Love. The vine is not its own, it belongs to the husbandman ; and it lives that it may bear fruit generously. It is subject to the conditions of vine growth and it will yield grapes, not thorns and thistles. Grace, as Love, is One Vine, not many ; the Vine is the unity in love ; and the natural result will be, ought to be, that every branch, every person, will bear the fruit of Grace in Love. The parable of the Phylloxera of blight, is that branches may become infected with what will cause disease, and prevent fruit-bearing ; thus the necessity for cleansing and pruning, for watchful care so that what may be in the environment will not hurt, or destroy the fruitful branches. The glory of the vine is its fruit ; the glory of Grace is glorifying the Father of Grace in Love. The Father loves the Vine, the Vine loves the branches ; the branches love to bear fruit ; they continue in love ; it is Love that is the life of the whole. The vine is the parable of gracious love ; it is an objective symbol to study ; but, all the time the sign is changing ; it is image and conception ; it is an idea, and the ideal ; it is conscious awakening to communion in Love, in friendship, to the unity that is divine. Love is perfect socialism ; the ideal and the real ; but, let socialists remember, that, so far as can be seen, at the present time, they have not even caught a glimpse of the ideal. They are in the unhappy condition of despising the Vine ; some of them, it is said, hate the Vine and all its branches. They hate the Vine, and there is no reason why they should do so ; they are utterly mistaken in supposing that the Kingdom of Love can come to men by the way of hatred, strife, and self-seeking. The Spirit of Truth and Love comes from the Father of Truth and Love ; and it is the Spirit of Truth that testifies to mankind that the Lord Jesus Christ is the true and only Vine of Gracious Love, as the Divine Sacrifice for sin, the Saviour of the World.

It is the Vine, as symbol, as parable, that expresses the gracious life in Love ; that is to say, it takes the attention away from all diverse forms of religious thought, of religions, of men as teachers, prophets, priests, or rulers ; and it says, Abolish all differences and realise that in the Vine, in Love, in Christ, there is room for all ; they are all to be found in Him ; apart from Him they are



dead branches ; there cannot be two Vines ; two kings ; Grace ; two Lords of Love. The difficulty is not with the forms or branches ; it is found in this, that the forms, and con-branches, are in revolt and schism against the Life in Love. What Christ teaches is that it is by the Way of Love, and by this Way alone, that there is salvation. He is the Way by Whom we return to the Father of Love ; we are those for whom He lived and died. He has gone away, taken the Form out of sight, so that the image might be received and conceived ; and, it is the Holy Spirit of Christ that will give comfort, and reveal to men the true ideas, and the ideals, that are given to men in the Gospels. The method of the Spirit in teaching is the way of Faith, so that men may see the meaning of sin ; the way of Hope so that men may know that there is a righteous way of life by Grace in Christ ; and of Patience, so that there may be attained the ability to judge truly ; that is to see the true relations of these important matters. Sin is the want of belief in Christ, the Saviour in Love ; Christ, our righteousness, is in the heavens ; evil is judged and condemned ; therefore, the one supreme duty and privilege of men in life is to follow the Way of Love that leads direct to the Father, past all obstacles, and overcoming all enemies.

The primary work of the Spirit of Truth is to reveal Christ as Saviour from sin ; Christ as our righteousness in the Heavens of Grace and Love ; and, Christ as our Judge, the Judge of living and dead, of good and evil. These to begin with ; but, these are not all, there are many other subjects that require careful study ; and the disciples then were not able to hear, bear, or receive them. Are disciples to-day more able to receive the thoughts of Christ upon themes which He was unable then to explain ? It is the Spirit of Christ that is to be the Guide in the Way of Truth ; not in any new form of revelation ; but by the glory that is in Christ ; by the Will of the Father in Him ; by all that is in Him as received from the Father. There is to be separation for a little while ; and then a return from the Presence of the Father in glory. This " little while " is the ever-recurring question of the going and the returning ; it is the interregnum ; it is the time of conflict, of travail, of a new birth. It may be the very little while that separated the Ascension from Pentecost ; it may be, that longer little while, until the new day of the Reformation ; or that still longer little while which seems to many to be very near. There are those who think that the hour of sorrow and travail has actually come ; they long to hear that

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the Son of the Right Hand, is born, so that and anguish may pass away and the time for come. This is parable the Lord says, and arable ; but the day will come when parable ain language ; when Love will be the inter- clearly seen that Love alone as coming from piritual interpretation to all these truths.

In addition to this thought, that the Spirit of Christ reveals Christ, and interprets the thoughts of Christ ; it must not be forgotten that the Son is with the Father ; the Son is glorified ; and the Son is glorifying the Father. In other words, " We have an advocate with the Father, Jesus Christ the Righteous " ; and His intercessory prayer is that of the centuries ; it was uttered ; it was written ; it has been read and studied ; it has been to the saints as Grace, Life, Bread of Life, and the assurance of the Love of God in Jesus Christ. It is his prayers that avail ; His people's prayers may be distractions, and diversions ; they wander everywhere ; they seek all kinds of goods. His prayer and work is to bring about unity in the universe ; to give to men glory, the glory that is in Christ, so that by the ways of Grace and Glory, in Love, the unity of mankind may be attained. There is still a beyond, a glory to be revealed, it is summed up in the thought of the Glory of Christ as the Eternal Son of Love, before the foundation of the world.

Whereunto do all these truths about Christ and Love, Grace and Truth, Life and death, and the Life Eternal lead men ? To Gethsemane, the betrayal, the arrest, the trial, the fall of Peter, the fall of the Jewish rulers, the fall of Pilate, the Trial and the Cross, Death and the Grave. The story is a panorama ; it is the apparent success of evil ; it suggests the weakness of Grace and Love ; and, the power of wickedness to prevent the coming of the Kingdom of Truth and Righteousness in the earth. The heavens seem to be powerless ; the generations of the heavens are swallowed up in the earth ; and all that the earth can give to men is night, darkness, death, and the grave. All this is quite true ; the forms are there ; they can be seen and studied ; they generate images, concepts, ideas ; they may become ideals to be carefully studied as representations of truth and error, good and evil, grace and sin ; but, the day comes when there is day-break, the dawning light of great spiritual truths, the desire to visit the place of the dead ; and, then, there follows a new order of thought, and a new day. The truth, in this world of four

dimensions, is that men have behaved foolishly, sinfully, disgracefully; they have been living under false relations and conditions; ignorant, full of self-conceit and self-assertion. They thought that they could form great states and run great religions; and, all the time, they were dupes and self-deceived. The meaning is plain enough, so long as men are living in the three dimensions world they live by empiric rules; they are in the realm of the ever-changing, of the mirages of the desert; remove the veil and change the scene; it is light, the sun is rising, death is dead, the grave is empty, angels are visible, and the followers of Christ are in a new world. It must be so; Grace is regnant and Love triumphant; it is simply impossible that Grace can die; it is absurd to suppose that hate can kill Love. How could the puny earth rule the universe? How could disorder and anarchy destroy order? How could lawlessness become greater than moral law? How could the devil, the perversion, the shadow in the darkness, put an end to Light, Life, Grace, Truth, Love and the Life Eternal? Thomas, the disciple, is an example of those who are limited by the three dimensions, empiric world; nothing will satisfy them but to touch the nail-print of feeling and probe the very heart of truth; but, when the Lord appears, and the veil of sense is removed, the adoring cry is this, "My Lord and My God." The Gospels are books that contain wonderful signs as seen by disciples; they were written that the images, the ideas, might be preserved; they have been studied by all classes of men, and they have all agreed that the ideals have been very wonderful. The day is coming, it is come, when men will see the great transfiguration of the Gospels; they will see and believe that Jesus is the Christ, the Son of God; and, it will be through the way of believing, that is by faith, they will find that his Name is Life and Love.

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## CHAPTER XII.

THE RELIGION OF THE SPIRIT OF CHRIST IN THE  
EPISTLES.

This survey of the great highway of Grace from the City walls is a good means of education. It is specially valuable as the way of retrospective reflection ; it is where the pilgrim looks back and tries to see in one brief vision the experiences of the past. Life ought to be worth the reperusal ; it is not creditable to think that life has been, in a sense, all pre-historic ; that is, like stories told by great story-tellers. The stories continue to live even though the names of the thinkers may have been lost in the darkness. Another phase of life is that of the nomad ; there is no settled place, no house, it is like dwelling in tents with Abraham, Isaac and Jacob in the land that is full of promises : but, the promises are not realised ; strangers possess the land ; and thus the heir is like a sojourner, going from place to place, seeking to discover his birthright and inheritance. Life is like the awakening to the fact that this world is carnal ; of the earth earthy ; it is where those who have the power try to enjoy themselves by seizing whatever they can lay their hands upon ; they make their fellow men their slaves ; thus, some rule in all the pomp and glory of this life, and, others are doomed to slavery and death, to the taskmaster's whip and the making of bricks. If there is redemption from this type of life the conditions are not greatly improved ; the lusts of the flesh in their many forms, and the struggle to satisfy them, proves to be a ghastly failure. The man would willingly govern the beast ; but the beast will not be governed ; the man says to himself, I will be master and I will not serve ; and, not very long after he is seen wringing his hands, as if desperate, saying, Who will deliver me from the cursed power of this beast ? Life takes a new form in this way : that particular beast is dead ; but, horrible thought, the inheritance is now possessed by seven devils ; they are enjoying themselves ; they will not accept notice to quit ; they are in possession, and they mean to stay. The devils do not so much object to another devil sharing a portion of their spoils with them ;

but, they will fight to the death to keep possession ; if conquered they will make terms ; but cunning devils are great diplomats ; a treaty of peace is binding only so long as it is unwise to break it ; if the heir is unwise, they debase and degrade him ; put him in chains ; put out his eyes ; set him to grind corn, or any other menial work. It is the way of the world ; devils are very like men ; perhaps thoughtful readers of history will be able to remember a few examples of this immoral form of life. Whether men believe it or not, it is a fact, that " the wages of sin is death " ; and, it is equally true, that " the gift of God is eternal life through Jesus Christ our Lord." Historians know that the wages when due are paid ; but, somehow they have not recognised so clearly what is involved in " the gift of God." " Oh to Grace how great a debtor, daily I'm constrained to be," is the cry of the mystic poet ; but, is there any historian known who has uttered the same cry and realised what it means ? Grace comes and dwells in the heart of a woman. Grace finds a home in a little child. Grace goes forth to rule in righteousness and to put down evil. Grace is rejected by worldly men ; and, the carnal and the earthly commit sin and get their reward. Grace enters the heart of a shepherd, a poet, a captain, a king, and there is victory over enemies. Grace tries to establish a Kingdom of Grace upon the earth ; there is failure, it is only a gorgeous earthly sensual affair ; it is corrupt and degraded, and the end is death. Is Grace dead ? Of course not ; this seed, this plant from Heaven, is only beginning to live. In the past it has been at work producing typical forms : thus it is when the earthly and the carnal are reduced to dust that the seed of Grace finds a soil in which it can live, develop, produce its forms ; reflect its images, burst out on every side into lovely glorious ideals ; and when men look again, what do they see ? The Tree of Life is upon the earth and it is laden with fruit.

This is something like life ; it may be parable, or it may be plain truth. To the ignorant, to those who do not see, or understand, it is parable ; to those who see and know, it is plain history ; it is the story of their own lives, and of their manifold experiences. They know that Jesus Christ is the Tree of Life ; they are utterly wearied of the fruit of the Tree of Good and Evil : it always ends in ashes in the mouth ; in what is poisonous and produces death. As the means of introduction to the next part of the way upon which the Light shines, it is advisable, and the angels permit it, for they have put their

flaming swords aside, that all those who will may eat of the golden fruit of the Tree of Life. How like a delicious, perfectly ripe orange it is. Remove the skin that gives it form and colour and look upon what is within. It is like the earth ; it is a circle, an orb, and it has many segments ; and, what is very wonderful each segment contains its own seed, or seeds. This is the produce of the Tree of Life ; it is all living, all beautiful, all true, all good, all gracious ; and, the seeds are also alive ; there are trees in the seeds. Is this parable also ? If it is, then it is so plain that even a little child will be able to read and understand the meaning. The question here is not Where did the first orange tree seed come from ; or, how many forms of development took place before it was manifested upon the earth ? It is the fact that the tree is there ; the fruit is ripe ; it is food and drink ; and it is life within life. Whosoever will may put forth the hand take the fruit, eat and live for ever ; or, the very wise people may go on eating that other fruit which ends in ashes and poison.

This parable of the orange tree is like the vision of the Psalmist ; that of the seed on the mountain-top, growing and flourishing, so reproductive, that the seed becomes a forest, as of Lebanon. The stage of thought here begins with the Acts of the Apostles ; with the interregnum ; with the King as related to the Kingdom ; with the Tree of Life as related to all the living trees that are said to have life in themselves. The forms of thought are plain enough ; this new departure is different from the forms seen in the past. Hope has been fully realised by patient service in Grace and Sacrifice ; and what men have to understand is that they are no longer to go wandering over the earth crying out that they have lost Hope ; they are living in Hope, and Hope is living in them ; therefore it is plain that this new departure is to find, realise, bring into the great world the Life that is Love. Hope is solitary ; it is one ; it is alone ; it is my Hope. Love is mutual ; many, a family, a society, a state, a church, Heaven. The ideals are different ; the conception in Israel is the realisation of Hope ; in Christ, and in His Church, it is Love and Heaven. If these differences are realised, then the question of the disciples, when parting from their Lord and Master, can be understood. It is this : " Lord, wilt Thou at this time restore again the Kingdom to Israel ? " That is, will the restored Kingdom be earthly and carnal, like that of Solomon, and thus a vain hope ? The reply is to the point : it is not for the servants, who do not understand the Divine Purpose of Grace to exercise their thoughts

upon such matters ; they will receive power to fulfil their duties ; they are to be witnesses, servants and ministers of Grace, not lords, rulers and kings over men in secular matters. The power referred to is that of the coming Holy Spirit of Christ ; the Spirit of Life in Grace ; the Spirit with which the Lord Jesus Christ was fully endowed. This is the ideal in the new order ; each disciple is like unto a living seed as derived from the Tree of Life ; the duty of each disciple therefore, was to grow into likeness to Christ ; they are as light-bearers to the world, as witnesses ; and they are life-bearers of the Seed of Grace to the dead desert world.

In a true and real sense the Lord Jesus Christ fulfilled all previous history ; it was concentrated into Him ; the forms of development, natural and spiritual, were all summed up in Him, in Grace ; and, this is the Mystery of Life in Christ. All that was in Abraham, and all that was in Israel was in Him ; thus, in a true sense, He spiritualises, transfigures, all the past. He is a greater Prophet than Moses, and He fulfils Moses and Mosaism ; in Him there is Regeneration, Salvation, Redemption and Restoration. There is a definite analogy and likeness in the Books of Moses, and in the Gospels ; there are also differences. The Prophet of the desert was not permitted to enter in and possess the Land of the Promises ; this Prophet was above Moses and Joshua ; the Gospels are the Books of the Desert in a new spiritual development. This Moses liveth for ever and has ascended to the Right Hand of God, His Joshua, as Saviour, and as Truth, is the Holy Spirit ; this is the explanation of the inwardness, already referred to, of the form in which Joshua succeeds Moses. It is hardly necessary to point out that the Israel of the Conquest, and of the Kingdom, reappear in Acts and the Epistles ; they follow in the same order ; but there is this great difference, the Israel of Christ is that of the spiritual Israel, in conquest ; in possession ; in service ; and, in the Kingdom. What the natural Israel could not realise that Christ realised. The first-born, Ishmael, and Isaac, after the Fall, could not enter into the spiritual inheritance ; they failed through disobedience, idolatry and unbelief. The Son of God, of Love, entered in, and received the spiritual inheritance ; and, this is what Christians mean when they say that the Church is Christ's Body, the true Israel of God. It does not follow that the empiric ideals of sacerdotal, or theological, churchmen, who exalt the visible Church are to be taken as of sterling value ;

by their fruits they will be tried and judged ; if they have fulfilled the Christ ideal, and made it Real, it is well ; if not, then they may require to reconsider their strange, exclusive, it may be, offensive claims. What has to be clearly understood here is that this is a new departure, another stage of development ; it is still revelation ; it is God in His Grace, through His Glorified Son, and by His Holy Spirit, speaking to men by the Apostles, as witnesses, of all that they had seen and heard.

A word of caution may be useful here upon the subject of Revelation, or of Inspiration. The object in view is not to define what these words mean ; it is not conceived that such a definition can be given ; it may even go so far as to suggest that those who try, by authority, to give forms of definition, are making a serious mistake ; they are going beyond their stage of development ; they are putting into theological forms what empiric theology does not know or understand. To state that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," as a fact, may be fervently and faithfully believed. This is not saying that the inspiration is verbal, literal, by special act, or by enlightenment ; it conveys no authority to define what the order is ; thus if men presume to dictate to other men views which they hold upon this subject, by superior knowledge, or by authority of any kind, it becomes a grave question whether this is, or is not, a sin against the Holy Spirit ? The point to notice here is that if men, or a Church, declare, in dogmatic forms, in what way the Holy Spirit is pleased to act upon those who are the servants of the Spirit ; what appears to be very serious is that this is placing limitations upon the work of the Spirit, by saying, it is thus ; or, it is not thus. What is desired here is not controversy ; it is to point out that the Holy Spirit does not consult with men, and ask their opinion, as to how men are inspired. He calls Abraham and Abraham obeys. He calls Moses to service and Moses obeys. He calls the writers of the Gospels and they obey and write from their knowledge, their experiences, about their Lord and Master. The fact, as to the Gospels, is that they are given to the Church, received by the Church, and kept as the treasures of the Church. The Lord Jesus Christ, so far as men know, wrote no book and signed no Gospel with His Own Hand. The Acts of the Apostles, and the Epistles, are found to follow a similar order of development ; with this wonderful difference ; these find their centre, not in the original



disciples, although some of them are called to service, but, in Saul, the persecutor, called by the Holy Spirit to become Paul, the Apostle, to the Gentile world. Paul did not choose to become a disciple and an apostle of Christ; he did not say to the Holy Spirit the revelation will be in this form, and not in that form; he was obedient to the heavenly vision; he became the faithful servant of the Holy Spirit; he knew not why the letter to Rome was kept sacred; or, why another letter was lost. In plain words, the Holy Spirit is Lord and Master; He is pleased to use Matthew, Mark, Luke, John, Peter, James, Paul, and others; they are all rational, intelligent men; they are all spiritual men; they are all used in the service of the Spirit, in different ways; they think and write independently, intelligently; they do not confer together about what they are to write; and they do not to the full comprehend what they write. There is evidence to prove that Peter did not profess to understand fully all that was written by Paul. The inference here is that the Revelation in the Bible is not the work of man apart from the Spirit; it is not the work of the Spirit apart from man; it is a marvellous development, by stages, of a Revelation carried on through man by the Spirit. In this last stage of Revelation in the Bible, the Spirit of God had been revealed in Power at Pentecost; some men knew that they had received the Spirit; others knew that they had not; others despised and rejected the Spirit; and, it is recorded that there were disciples of John who were ignorant of the coming of the Spirit. If a word of encouragement to thinkers could be given here with safety, it might be permissible to state that there is new light being thrown upon this subject at the present time; not by critics, or by theologians; and not, in any sense, by limiting the Holy Spirit; it is science, that is becoming the servant of the Spirit, by the revelation of divine law. The thought takes this form; wherever scientific order is studied, known, and classified; this eventually takes the form of law; and Law, in this sense, is the Will of God, and the Work of the Spirit. This vision, from the walls of the City of God, is the conscious effort to discover the scientific order, conceived as existing in the Bible; and, the means used are the methods of Christ and of the Holy Spirit. The assumption is that, as scientific thought, in the physical world, ceases to be physical or natural, and becomes spiritual as order and law, so the Bible, as the Word of God, the revelation of the Kingdom of Grace, will, in due time, be seen

to be forms ; conceptions, thoughts and ideas ; spiritual ideals ; and, in due time, spiritual order and law revealing to men the perfect Way of Salvation. At this stage of enquiry there ought not to exist any question of authority or of particular enlightenment ; as law is recognised authority in the physical world to-day, so in due time, Law will become authority as to the Bible and Religion. The Rock is Christ ; the floods are descending the visible Church, the Pope, priests, the literal Bible, and every other form of authority, have all been swept away ; therefore, let devout students be encouraged in their labours, the divine authority of Christ, and His Spirit, as Law, will be fully revealed, and this is what is involved in the Kingdoms of God, in Nature, in Grace, and in Glory.

This diversion, when entering upon this stage of development, may prove useful if it fixes the attention upon the fact that the Holy Spirit is the chief actor in this new form of revelation. The Word written comes with a form of authority ; there are the writers of the Epistles, teachers and preachers ; there are the members of the Church of Christ, and all are mutually interested in the Revelation, not as automatons, not as children of Israel, not as Jews, but as spiritual Christians, who have spiritual discernment ; who perceive that the day has come to reconsider the problems of Inheritance and Birthright ; and, that any mistake at this critical hour will be most serious ; so very grave that the choice, if earthly and carnal, will not be put right again, not even by repentance and tears. This way has been considered and the Methods of Christ, and of the Spirit, applied to it ; it has been shown that such an order exists and can be followed ; therefore, what is necessary here is not to go over the same ground again, even as viewed from the walls of the City of God ; and thus students will do well to enter this pilgrim pathway on their own account. What requires to be noticed is that here, as everywhere else in the Bible, there are visible forms to be studied ; there are images, concepts, and ideals ; there are great general ideals that are empiric ; and there are spiritual real truths which abide for ever.

The Acts of the Apostles contains the forms upon which the spiritual Kingdom of Grace was developed, by the coming of the Spirit at Pentecost, by the movement in Jerusalem among the disciples and in the infant Church. There followed the time of persecution under the rulers of the Jews ; the martyrdom of Stephen ; and the dispersion that carried the Gospel to Samaria,

to Ethiopia, and to other places. The persecutor Saul was arrested in his career; he became a disciple and was changed into an Apostle. The door was opened to Cornelius, the Roman soldier and his household; and, a great work of Grace began in Antioch. There followed the Missions of Paul, and his companions, in Cyprus, Asia Minor, Macedonia and Greece; the visit of Paul to Jerusalem; his arrest; arrival in Rome; and the preaching of the Gospel in Rome, in the capital of the world. There the book of forms is closed; and it is the Roman world that becomes the centre of the Christian religion in its outward forms.

The thoughts can now be turned to the Epistle to the Romans. What will specially be found of spiritual value in this letter are, the great psychical facts of sin as existent in the world; the great truth that sin is an outrage on moral law; and that penalties must follow the doing of what is wrong. This conception is not limited to Gentile nations; it includes the Jews and their forms of religion; thus all men, without exception, and all religions, are, as related to law, condemned. There is a great truth in the Bible that requires special consideration; it is that faith in God, as the God of Grace, places man in a new position; he cannot be saved by works, which are in their nature moral, ceremonial, ritual, or legal; the way is that of Faith by Grace, and, there is no other way of salvation possible. It is Grace that reigns; it is Faith that is the Way of Life; it is Jesus Christ that is the living embodiment of Grace to mankind. The moral, Adamic, family relationship is set aside; the new Man is Jesus Christ; and, it is the Spirit of Christ that is the Spirit of Truth to interpret all these facts. There are interesting remarks about Abraham, Moses, the Law, Jacob and Esau, and other subjects, as correlated with the past; but, in the whole letter, the great conception is, that Grace in Jesus Christ, by the Holy Spirit, is the great truth that underlies the Scriptures.

The first Epistle to the Corinthians may be conceived as passing beyond forms, images, conceptions and ideas, to the great ideals that were at that time moving the world. What is asserted is, that divisions exist, because men and nations have different ideas and ideals. The sin is not in men thinking differently; it is that their order of thought is inclusive in their own little realms; and exclusive as related to others. The unity of all truth, and wisdom, is to be found in Christ; all diverse forms of truth, and all kinds of wisdom, must find their correlations

in Him. The sin of Corinth is division ; it is that of names, as Paul, Cephas, Apostles, Christ ; or, transfer the thought to Greece, and it is this or that philosophy ; this or that school of thought. The sign prized by the Jews was the coming of the Kingdom of Messiah, as earthly ; the Greeks sought wisdom ; the Romans sought power ; the one sign upon which they should have been united was the Christ, the Cross, and the way of salvation from sin. It may be true that they were all seeking the same end ; that is, happiness, peace with God, and all that could be included in such ideals ; but, it is plain that if each party exalted its own ideal of the way to find the end desired, then reconciliation and peace was impossible. The supreme Ideal is Christ crucified, as Saviour and Sacrifice for sin ; in other words, the way of Grace, by Faith, is the uniting way for all men ; it is the unity of Life at the heart of the universe, and this union will unite all that differs. This is an ideal of the first magnitude ; it is the reversal of the Babel confusion ; it is rejecting forms, images and isolated ideas. It is saying to men, What you have been hunting after for millenniums in forms, images and ideals, in physical and psychical, is not attainable under these conditions ; in these there is no unity ; the unity is in the spiritual ; and the spiritual is in Grace, Christ and the Cross. This is the root ideal that unifies ; all else is detail ; it is relations and correlations ; it is how people ought to believe ; it is Church order ; it is the symbolism of the Sacrament of the Supper ; it is the Spirit, and the gifts of the Spirit ; it is life and death ; and, what sums up the whole letter, Life in Christ must mean Resurrection ; it is re-union with the Fountain of Life ; and, the final victory is " through our Lord Jesus Christ."

The Second Epistle to the Corinthians strikes a different key-note ; the fact here is, that in a true and real sense, the victory referred to has altered the whole position. Forms have disappeared ; images are gone ; the ideal is now real ; there is now victory over sin, sorrow, trouble and death. It may still be night ; but, the song is all about mercies and comfort, consolation and deliverance. The thinker will remember here that this fourfold development of thought, although it advances from forms to the real life, is a revelation of the Spirit, as within the realm of forms, of the objective. This has been fully explained ; it is so in all realms of thought ; this is the law of development ; it is the law of recurrence ; and this has been illustrated in so many ways that it would be waste of time to enter into further

details. The conception is that this series is that of forms with development to the real; the second series is that of images, concepts and ideas, rising from forms to the real; the third series is that of empirical ideals rising from forms to the real; the fourth series is that of the real, but, in this also there is development from forms to the real, as found in the Epistles of John. At the first glance this method of development may be thought to be very complicated; as a matter of fact it is not so; it is found in Nature; in Man; and in the Bible. The Bible, it will be found, in manifold ways, is ever repeating the same order from Genesis to Revelation. What has been stated here is repeating the thought that this is the Method of the Spirit of Christ, and of Truth. The Acts is the Revelation of Faith in the Spirit; Romans is the Revelation of the great Hope in Christ through the Spirit; I Corinthians is the Revelation of the Patience of the Spirit; II Corinthians is the Revelation of victory in Gracious Love, by men, in the power of the Spirit. The forms vanish out of sight; the reality is the Spirit of God; Salvation is by the Spirit of God.

In the Epistle to the Galatians, the images, the concepts, as forms, are to be found in the brief story of Paul's conversion; his visit to Arabia and Damascus; and his relations with the Church at Jerusalem, with James, Peter, and John. The burden of the letter is Abraham and all that he represents; Judaism as Ishmaelism; and Christianity with its spiritual freedom as the Child of Promise, through Christ. It is the Spirit of Christ; the fruit of the Spirit; living in the Spirit; and walking in the Spirit that is all important. It is the Cross of Christ, not circumcision; it is the new Man in Christ and not the Adamic, or Mosaic, forms, that avail, and is of real sterling value.

The Epistle to the Ephesians is a letter full of great images, conceptions and ideas; these carry the student into a realm of thought that transcends Judaism and all its conceptions. Christ is the source of the stream of all spiritual blessings. God is the Chooser, Who predestinates, adopts, redeems, and forgives, all those who are saved in, and by Christ. The adopted are sealed by the Holy Spirit of Promise; and, the heirs are in possession of the earnest, the first-fruits, of the spiritual inheritance. It is through, and by, Christ, that the children receive wisdom and revelation. The Spirit reveals Christ; and Christ is seen to be the exalted King of Grace in Heaven. The universe is subject to him; and, the children in the Church are Christ's

living Body. He is the Head ; “ the fulness of Him that filleth all in all.” Salvation is by Grace ; it is Grace, by the Way of Faith ; it is not by ethics, ceremonies, Greek wisdom, or Judaism in any form. The children of Faith and Hope, and the aliens, are all brought near to God by Christ Jesus, as Grace, and as Sacrifice for sin. He is the Peacemaker and the Peace, as the Reconciler of all divisions. Through Him, by the Spirit, there is access to the Father. Christ is the Foundation-stone of the Temple of God ; and it is through and by the Spirit, that the Temple of Grace is built. Christ is the Ideal ; the Ideal to be received and conceived by every Christian ; and, in a true and real sense, every child of God is a prisoner of Jesus Christ, in Grace, in bonds, bearing a yoke, and learning lessons in Love. To the least worthy there is Grace given, to manifest the riches of Grace that are unsearchable, indescribable ; and riches of glory by the Spirit. Christ dwells in the soul by Faith ; there is advance to the knowledge of the Love of Christ, which is beyond knowledge ; and the end is to be filled with all the fulness of God.

The Epistle to the Philippians is not that of great ideals, of conceptions, marvellous images that reveal to the thinker the living indwelling Spirit of Christ. The key is empiric ; it is the patient saint, and the fellowship of the saints ; it is bonds and imprisonment ; and, what is more serious, it is discord, envy, and strife. The Gospel of Christ is preached ; but, oh ! the shame that falls upon the preachers ; there is contention and want of sincerity, as well as the message of mercy. This is the bitter beverage in the cup of life ; there is a deep sigh heard that expresses the trouble within the soul ; the place is very strait, very painful ; the desire is to be done with all strife, and to depart and be with Christ. But, to live is Christ ; therefore, it is given to those who follow Him, “ not only to believe on Him, but also to suffer for His sake.” This is the ideal of Christian fellowship and Christian service ; let the faithful followers of Christ note these facts ; they are as true to-day as when written nearly 2,000 years ago. What an awful strait place the Church of Christ is ; it is still the same conflict that men see going on everywhere ; this is what Christians are almost unable to endure ; thus the spirit of revolt and the desire to have done with all churches, preachers, and church forms of every kind. What, then, is this the true spirit in the Church of Christ ? By no means ; let those who are apt to be despondent

think of the "consolations in Christ," of the "comfort of love"; of "the fellowship of the Spirit"; of the kindnesses, and the mercies, of their brethren in Christ; then there will be joy, love and unity; strife and vainglory will depart; there will be lowliness of mind, the appreciation of the Christian spirit in others, self-denial, and likeness to the Lord Christ. He alone is the Ideal, the example to follow. It is the Name of Jesus, the Saviour, that is exalted; He is Christ and Lord, "to the glory of God the Father."

The Epistle to the Colossians is a wonderful revelation by the Spirit to the Church. The images and concepts are great ideas, and empiric ideals find their consummation in mystic thoughts that are real. The keynote is that of thankfulness, prayer, faith, love, a hope to be realised and a treasure laid up in Heaven for all those who love the Gospel-Word of Faith. Thanks given for the inheritance of the Saints in light; for deliverance from darkness and for the translation into the Kingdom of God's "dear Son," through Whom there is redemption and forgiveness. He is God's Image; the Firstborn; the Creator; the Head of the Church; the Resurrection Life; the pre-eminent One in Whom the fulness of the God of Grace is indwelling. He is the Peacemaker and Reconciler of all things in the Heavens and earth; the Mystery of all ages and generations; and the Revealer of all the riches of the glory of Grace. This Mystery of Grace is Christ, in His redeemed, and in His Church, as the "Hope of Glory." This is the Real Christ; the all-glorious Christ; the Mystical Christ. In Him there is stored up "all the treasures of Wisdom and Knowledge"; in Him dwelleth all the fulness of the Godhead bodily."

The third series of Epistles, beginning I and II Thessalonians, deal with the Ideals and the Work of the Spirit from the empiric standpoint. In this section the thoughts are turned to the workers and their work; that is, the way in which the Holy Spirit is pleased to use, and to co-operate with, men, in the Church of Christ. There are far-reaching spiritual forms to be studied; there are Divine images, conceptions and ideals; and these have to be used by the Spirit through men. What the Divine Ideal is men would like to know; what these Epistles reveal is the ideal that can be followed by men, as conceived by a man, and as conveyed to men in Christian fellowship in the Church of Christ. What political Churchmen seem to have aimed at all through the history of the Church has been to for-

mulate an Order which would be one of Divine Authority ; thus the blundering efforts, the foolish exclusive forms of Church governments, which have been the shame and disgrace of the Christian Church. This spirit is of the earth and carnal ; it is Roman, Greek, and Jewish ; it is not Christian ; and it is not like Christ. The true Church breathes the Spirit of Grace, Peace and Thanksgiving ; it remembers works of faith, labours of love and the patience of hope that is in Christ. The Gospel of Christ is not a mere word ; it is the power of the Holy Spirit ; it is assurance ; and, it is joy in the Holy Spirit in the midst of affliction. It is faithful loving service in labour and travail in the midst of enemies. It is the great hope that at the end, in the presence of Christ, there will be joy and rejoicing. It is the conviction that even as Jesus died and rose again, so, those who fall asleep in Jesus will be awakened at His coming and will arise, ascend and be for ever with Him. This is the comforting thought given to men by the Spirit of Christ ; it is not for them to trouble themselves about times and seasons. The great truth is that the Day of the Lord will surely come, and the children of the light are called to watchfulness, sobriety, the exercise of faith, hope and love. In the nature of things to the seer, the vision is ever near at hand ; there is no real knowledge of times and events ; thus seers do not predict the immediate fulfilment of what they see. In other words it is not inconsistent for the seer to say that the day is at hand ; that the attitude of watchfulness should be maintained ; that in the night and the darkness, the sentinel should be careful ; and, at the same time consider, reflect upon, the Divine Purpose of Grace, and the life and death struggle that is still going on. This is the explanation of what may appear to be contradictory in the coming of the Lord soon ; in the thought that the soonness must be qualified by the development that is going on in the world ; and with the full manifestation of " the mystery of iniquity." Such thoughts are to be remembered ; they balance each other ; they nerve to action ; they comfort and console in the night watches ; and they minister good hope through grace for every good word and work.

In the Epistles to Timothy there is a change in the order in this sense that the messages to the Church in Thessalonica are for the Church generally ; they are great spiritual forms for the whole Church ; they are great spiritual forms for all Church members to study ; but those to Timothy are specially for individuals ; not of necessity for pastors, or ministers in



charge of congregations, but for every member, because in the Christian sense, all members are the servants of Christ, and ministering Angels of Grace, Mercy and Peace in this world. What is important is not dogma, or endless arguments, which do not edify; but the spirit of charity, a pure heart, a good conscience, and faith in Christ. The great thought to remember is that sin is shameful, and to be condemned; and that Grace is abundant in faith and love. This is a thought that ought to be acceptable to every man; that Christ came to save sinners, even those who are the chiefs in wicked service. Christ is glorified by shewing mercy to great sinners; this reveals so fully His long-suffering patience and love. Members of a Church require to keep in view that they are not cut off by their membership from the masses of mankind; they are to act as true faithful priests, in prayers, and in thanksgiving, so that life may be quiet and peaceful, and men saved and brought to the knowledge of the truth that is in Christ. All forms of Sacerdotalism are abolished; there is one God, One Saviour, One Mediator, the Lord Jesus Christ the Redeemer. Keeping all such conceptions in view; it is for the individual to be a member of the Church; it is for the Church to regulate its own affairs; and it is for those in office to be faithful in all their duties. What ought never to be forgotten is that the Church of Christ is the House of God; that every congregation is a family; that every member is a child in the family; and, that the spirit ruling in the family is that of grace, mercy and love. The conception requires to be carried forward another step; the Member, and the Church, are there for a purpose; it is to fight with spiritual weapons against evil; the fight has to be a good fight, a fight fought to the finish, faithfully; and the end will surely be the the righteous crown, the gift of the Saviour and Judge.

The Epistle to Titus follows in due order in this empirical section. The Church is the great visible organization; it is a great ideal; but the danger lies in making too much of the Church as a Form, and not realising that the Visible Creation, the things that relate to the Church, are all derived from the Spirit and thus they are Spiritual. The Temple of God's Church, is the one great ideal; the Temple of God in the soul of the member of the Church is the other ideal; they are like; they are as form and image; the greater is not to destroy, or dwarf the smaller; they are dual; yet they are one in their Lord.

The ideal is that of Life ; the Church is every form of life, known as Spiritual, by the Spirit ; the member is as the life-germ, with all that is historical and inherent in the germ. This Epistle carries in its heart a wider conception ; it is that of relations, and of order ; of a Church that is generating congregations : of some one set apart for this work, as elder, shepherd, or overseer. The question here is not Sacerdotal in form ; it is that the Church requires ministers ; there is differentiation, and, therefore those who receive the special gift of teaching, preaching, and, organization, they are called, and set apart for this work. The necessary qualities, or endowments of rulers, or elders, are given in detail, as to character and conduct, and instructions are given as related to doctrine, or teaching, and faithfulness. It is the Grace of God that is the theme of the preacher ; the teaching is that of self-denial and a godly life, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ; Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." The kindness and the love of God, the Saviour, has been made manifest ; men are saved, not by their righteous works, but by mercy, regeneration and the renewing power of the Holy Spirit. It is through Christ that there is justification by the way of grace and faith ; and those who are thus justified become the heirs of the life that is eternal. This thought, as a great general principle, must never be forgotten that those who believe in God, and serve Him in His Church, are to be careful to maintain good works."

The Epistle to Philemon may be conceived as turning aside from fables, the commandments of men, and all that has been so fully manifested, in so many ways in the empiric Church of Christ ; and, there is the invitation to consider what the Church, in its mystic, practical work is really like. It is fellowship in the Gospel ; it is fellow-soldiers and fellow-labourers : it is a Church in a prison, and a companion Church in one house far away ; it is grace, peace, prayer, love, and faith, in all that are in Jesus Christ, by union and communion in the Spirit. It is minister of grace and convert to the Gospel, and the union in the Spirit is true, beautiful, and full of gracious love. It is Grace in Christ that is the mutual bond of affection ; they love because they have been loved ; and their love is expended upon a poor runaway, worthless slave, become a

Christian brother, named Onesimus. This is the blessed Gospel of Grace in germ, and in germinal forms. It is the Spirit in Paul, the prisoner; and in Paul, Timothy, Philemon, Apphia, Archippus, and Onesimus. All are fellow-labourers; they are the means by whom the Grace of our Lord Jesus Christ is made manifest, in the salvation of the lost, of those who have wandered from their home, have been found, and have returned home to the Father in Heaven.

The fourth series, beginning with the Epistle to the Hebrews, is conceived as the revelation of Love; as being mystical; and, as reaching what is the real in the Bible. This is the end toward which the Divine Purpose of Grace, in the Word, has been moving forward. As related to spiritual development, this is the City of God; and those who are privileged to stand upon the walls are rewarded by the vision that is perceived, conceived, studied and realised. This Epistle to Hebrew Christians is a summation of all the past; it is God; the Son; Creation; and it is the eternal supremacy of the Son of God. The One greater than Abraham, Moses, David, and Melchisedec has been revealed to men; and by His coming there is Life, Death, as Sacrifice, Resurrection and Ascension into glory. He is known as the High Priest over the House of God in the holiest place, the Heavens. The history of the Bible and the record of Faith, through faithful men, is the inheritance of the Hebrew race; they have obtained a good report by the way of Faith; but, before the coming of Jesus Christ they had not clearly realised their promised Hope. The way of Faith is not the perfect way; it is a way upon which the light from Heaven shines; it has a beginning and an end in its Author; but, those upon the way require to reach the end,—their Hope, before they can see definitely what the end means. Jesus is the object of Faith and also the Hope of the faithful. He is the Way, and the Truth at the end of the Way; and, what is revealed by, and in the Way, is, that Jesus foresaw the Cross, despised the shame of it, and endured the contradiction of sinners against Himself. He triumphed over all these, found joy in them, and now He is at the right hand of the throne of God. This is one end, it is that of realised Hope; but, the race for the goal begins here; there is a cloud of witnesses watching the race; it has to be run with patience, and the goal is in view; it is Love, the Love of God in Christ by the Spirit. These are some of the mystical forms given to Christians to study; they require to be studied; they are to be compared with the past;

and, this is the starting-point where the race begins, for the future, for the Christian Church.

The Epistle of James may be conceived as narrowing the sphere of vision ; his letter is not to the Hebrew race, but to the Israel of the twelve tribes ; not to the Jews as limited to Judaism, but to Israel ; to those who are wrestling, are tempted and tried ; those who have faith and patience, but have not attained to heavenly wisdom. It is quite true that this letter has in it that respect for law and works, which the history of Israel would tend to generate. James brings the problem home into his own mind ; he sees clearly that the question is a mystical one ; it is that of taking what is dead, works that have no spiritual life in them, bringing them into touch with the Spirit of Christ in Faith by Grace ; and, then the living Spirit quickens the dead body. There is natural belief as in seeing and hearing ; and there is faith as spiritual. In the natural realm devils may dwell, believe and tremble ; in the spiritual world of Grace, Faith is Life, the Life of Christ ; and this life has good works for its body ; if there are no good works then there is no true faith ; this is death. When faith is true, real, living, then there will follow the proof by the Christian life of good works.

In the Epistles of Peter, the thoughts are turned to the wide field of the world ; to the elect, the obedient, the sanctified. Here the ideals are not history in a race ; not experiences in a family, or in a man ; it is the realised Hope, the Living Christ, and the Inheritance, still future, reserved in Heaven for those kept by faith unto the salvation ready to be manifested. The object in view in the trial of faith is purification ; it is the removal of films, or veils, from the eyes ; it is to enable to see and love ; to rejoice with great joy : and to realise a full salvation. What is clearly seen is that the end in Love is not yet ; the Word of God is required to throw light upon the way ; there is required careful study of the past ; there is need for patience as to the future ; but the day of the Lord will come ; the faithful are to rest upon the promise of Hope and look for the new heavens and the new earth wherein truth and righteousness will dwell. The way of preparation, of patience, is that of growth in grace, and in knowledge of Jesus Christ. " To Him be glory both now and for ever. Amen."

The Epistles of John are conceived as the mystical letters that sum up the mystical series. The Holy Spirit is the Author of all that is mystical, beautiful, true, good, and gracious. It

is quite true that the Lord Jesus is the object of Faith ; the Epistle to the Hebrews sums up this thought ; and, the forms of Jesus in history are a wonderful study. Can it be said that in the Epistle of James, the Christ is revealed ; that the dead past and the living present touch each other ; that faith takes possession of the body and it lives. The mystic Body of Christ is His Church ; or, an individual Christian ; it is Christ that makes all the difference ; He is the very Life, the Hope of mankind. What the Epistles of Peter seem to say is that from the beginning the Inheritance has been, as a reality, mystical ; but men required to be educated, trained, tested, and guided by the Spirit of Christ ; and, at last the real mystical heavens and earth would be seen by men. It is the mission of John to fulfil all these forms, conceptions, and ideals ; he seems to turn round, with a sweet gentle smile, and he says gently but very firmly, ‘ Brethren, all that you write is quite true ; but, believe me, I have seen Divine Love with my eyes ; I have laid my hands upon the Word, the Name, the Life ; I am a true witness for I have seen, and can shew to you, the Eternal Life. Stand beside me ; be fellow-servants with me ; look from where I look, and you will discover that our fellowship includes the Father, the Son, and the Holy Spirit. This revelation has in it the fulness of joy for all men who attain to faith, knowledge and love. The message to be conveyed to mankind is that God is Light ; and that those who walk in the Light, as Christ is in the Light ; they have spiritual fellowship, and are cleansed from sin. It is sin that is darkness ; it is dia-magnetism ; it is the transgression of law ; sin is outlawry in the universe of law, as moral. There is a law, an order, that towers high above sin, that crushes the head of sin ; and, the Saviour from sin is the Advocate in that court of law. This is that new commandment so old and yet ever new ; it is to live in gracious love ; it is to be the children of the Father of Grace and Love. Behold, think upon, study, the Love of the Father ; this is the wonder of wonders ; He calls us His sons ; we are that now ; what we shall be no one knows, but we will be like Christ, and we shall see Him in His glory. Faith is the door and the way, that leads the sons to the Father ; Love is the end of the journey ; and all the way the law is love, obedience, dwelling in Christ ; and, the Spirit of Christ gives and confirms this knowledge by dwelling in the soul. It is Love that solves all mysteries ; Love is God ; Heaven is Love ; the gift of Heaven to earth. Christ, is Love ; the Holy Spirit is the teacher in the School

of Love ; the children love one another and dwell in love ; and they love because they have been loved. It is in this way that the Heaven of Love is made manifest as objective fact ; it is Grace, Light, Love, brought to a focus in Christ, that is Eternal Life. It is in Him ; it is in those who love Him, and it is possible to know by conscious experience how this life is developed. Christ is the true God and the Life Eternal. He is the reality in Love ; all lower ideals are idols, they are not real and cannot give life to men."

For the consideration of devout thinkers an interesting line of thought will be suggested here, to indicate in what way the Methods of Christ, and of the Spirit, fit into each other. Take the four series of the Spirit, and of spiritual development, and deal with them after this order. The first series are asked to respond to the questions, Whence ? and When ? The whence is from the past in history, from Israel, Judaism, and from Jesus Christ ; from the Holy Spirit at Pentecost, as coming and dwelling in men, in disciples, in the Apostolic Church. The When ? deals with the Acts of the Apostles in the Mission of the Gospel from Jerusalem to Rome, and all that Rome represents. The condition psychically of the Roman world ; the great ideals of the Greek world of thought ; and the greatness of the Gospel of Christ, as the means of Grace, enabling Christian men to rise above and triumph over the evils regnant in the world.

Take the next series, and the questions to be asked are Why ? and What ? Why the controversy about Judaism ? It was the necessary result of the failure of Judaism, and the new life in Christianity. The Jews had sinned ; the death penalty became due ; and out of death there arose the Life of Christ by the Spirit. What is Christ, and, why was He revealed to men as in the Epistle to the Ephesians ? He is the image of God ; He is the heavenly concept ; He is the Ideal. He is the Man among men ; the Captain of salvation above all his fellow-soldiers and workers ; the ideal Idealist ; and the great Strategist. He is not only Image, Ideal and the great Idealist ; He is, there is in Him, the fulness of the Godhead bodily.

The third series is empiric, that is rational and moral thus the questions are How ? and Who ? The How is by His Church in this world, under earthly and carnal conditions and relations, as a life that is developed in Grace ; and as in conflict with the powers of evil. Sin is personified in "the man of sin" ; and, it is Grace and Truth that will destroy the powers of evil. This

great work is to be done by humble, meek, faithful, Christian men and women who are the servants of Christ, who are guided by His gracious Spirit. Who is the Captain? Not bishops, priests, prelates, and men of that stamp, who are endowed with the Esau spirit; but the Lord of Grace, by the Spirit, through all true servants of Christ, pastors of flocks, and ministers of the Word. These are the men who constitute the Church of the Spirit; they make no pretensions about what is apostolic, or catholic, they are the apostles of Christ, true Catholics, witnesses, who seek to save the lost and watch over the household of Faith and Hope, in patience and love. They blow no trumpets, do not desire thrones and dominions; they love and serve, in the prison, on the way, and in the home; they are the least in the kingdom, and are not troubled with ambitious thoughts; but, it may be said of all such, they are greatly blessed, and they are greatly loved.

The fourth Series responds to the questions by Whom and Whither? The replies that follow are: by the Bible, the Word of God; the Hebrew Faith; the Hope in Israel; by the Christ and by His Holy Spirit in the Church. It is by images that are true; by concepts that change; by ideals that arise as germinal thoughts; and it is by faith and works, by grace and life. The Whether is in the direction of the Inheritance that is undefiled, where all men will be made welcome who are the followers of the Lord Jesus Christ. That land is the land of Love; it is Heaven; it is where there is no sin; where Christ will be truly seen and where the Life Eternal will be found. This is the vision from the walls of the City of God as it is seen descending upon men from Heaven; and the strange thought to remember is that the vision is true, real; the forms will be broken in pieces; the images and ideals will require to be transfigured; the empiric ideals will fail and change as they are being realised; but, the true, the living, the mystical, divine gracious Love, will abide for ever.

Before leaving this interesting subject it may be permissible to point out to devout thinkers another line of thought which may be found useful. It is involved in the whole order of study, yet it has not been pointed out in the past. The line of thought is to take the Forms; that is the first in each of the four series, and consider them as a fourfold development in Forms. The Acts of the Apostles is the first of the first series; it contains the external forms of the Church from Pentecost and Jerusalem

to Rome in manifold forms ; it is germinal to the whole Christian dispensation of Grace. The Epistle to the Galatians is a stage higher, the psychical ; and here the problem is the condition of the Church in the struggle between Judaism and Christianity. The Epistles to the Thessalonians is the empiric stage, and the problems are the experiences in the Church ; and the great problems of Grace and Sin. The Epistle to the Hebrews is the revelation of spiritual forms in the widest sense ; it sums up all the others and is their fulfilment in history.

Take the second stages in each series, the psychical ; the first is the Epistle to the Romans, with all its great ideas about sin, grace, faith, justification and other subjects ; the very root of all theological conceptions as forms of thought. The Epistle to the Ephesians where there may be said to be an analysis of the Mind of Christ. The Epistles to Timothy which deal with the empiric practical working of Christianity in the Church. The Epistle of James with its summation of the Gospel as that of faith and works, as in perfect agreement, in a man, and in the Church. The third series begins with the first Epistle to the Corinthians. Here the empiric forms rest upon the Church as in a state of chronic jealousy and strife ; it is all about words, human wisdom, all kinds of subjects, and all kinds of gifts and graces. The Epistle to the Philippians reveals the better way ; it is that of faithful service as fellow-workers in the Church of Christ. The Epistle to Titus deals with the practical work of the ministers of Christ, and the spirit in which all their work ought to be done. The Epistles of Peter are deeply interesting, when it is remembered, that these letters are the truest revelations of this great Apostle. This Peter is a great man ; it is a great pleasure to meet with him on the journey of life ; and he would be a strange pilgrim indeed who would reject the outstretched hand of Peter, with his kindly welcome to the inheritance of the Saints. The fourth series, are all said to be mystical ; that is to say, Love is regnant in them and even the forms are all transfigured on the Holy mount. The second Epistle to the Corinthians reveals this wonderful change. The pilgrims on earth are in Heaven, and Heaven is within them ; they are not submerged in the depths of the waters ; they are sailing in a mystical Ark of Grace, and it is Noah, Peace, comfort and grace, that guides them on their way. The Epistle to the Colossians corrects the Form in this way by pointing to the Lord of Grace as the true Ark, and the Captain of salvation ; but, He is seen



to be glorious beyond human conception ; He is God's Image and in Him the fulness of the Godhead dwells. The Epistle to Philemon tones down the ideas that are heavenly and glorious, so that men may look upon the Ideal. The glory of Christ cannot be set forth in images ; but, when the spiritual people in an empiric world look through the veil of sense, beyond the natural, they see Paul, Philemon, Onesimus, and all their friends, as if surrounded by a halo of glory. They are the followers of Christ, the dear children of God ; prisons change into palaces ; homes are rooms in Heaven ; and slaves are the freemen of Christ. The Epistles of John remove all veils of flesh and mind ; the beloved disciple flings the doors of Heaven wide open and invites all who love to enter into the Palace of Love in Grace and Truth, and enjoy the feast that has been provided for all those who love the Lord Jesus Christ, and who love one another. It is not necessary to point out that the whole Bible responds to this ideal ; this is the music of the spheres and the harmony of the Heavens ; this is the River of Life, and whosoever will may drink of the water of Life freely.

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## CHAPTER XIII.

CHRISTIAN FORMS OF RELIGION AND  
MOHAMMEDANISM.

It is necessary to stay a little longer on the walls of the City so that a brief glance may be obtained of the way of Grace and Truth, as related to what is known as the history of Christendom. It is one thing to survey the world of the Hebrews, to listen to James, to hear the voice of Peter, and to receive the blessing of the Apostle of Love ; and, something quite different to be asked to bid them good-bye ; leave the godly fellowship of these friends ; realise that the door is closed, and that the pilgrim must try to find his way to another goal, through another stage of development. What the Bible can do for men is to give them forms to study ; images, concepts and ideas to ponder upon ; ideals which are like rays of light upon a spectrum ; and, real truths which are great revelations of Grace and Love which are refracted into pure light. There is the voice of Blessing heard, and the pilgrim is encouraged to go forth upon his journey, following the pathway of light, keeping in view that "better country" not yet possessed and realised. This is something like the vision ; it is the story of Abraham over again ; it is a call to go forth, to leave the great world behind, to take the pilgrim's staff, to sojourn by the way, to press steadily forward until the land of the promises is reached. This is one aspect of the vision ; the man is a child of Faith ; he is obedient to the heavenly vision. There are another series of thoughts that require to be studied ; because it is taken for granted that such a pilgrim will not go forth blindfolded ; he knows something about the past ; he tries to realise present conditions ; and his eyes are opened to the future, in the light of the past. In other words it is development that is taken as the guide for the future ; a great revelation of Divine Truth in Grace has been given to men through the Man Jesus Christ ; He is the King of a spiritual Israel, and the great question to be studied is this, How is He going to bring about the realisation of the Divine Hope ; and, establish upon

the earth His Kingdom of Grace, Righteousness, Truth and Love? The Epistle of Jude suggests the careful study of the past; and the letter links the past with the future, as perceived in symbolic forms, in the "Revelation." This Revelation is that "of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass."

The past contains certain well defined revelations that may prove useful in this study; it contains many forms; with the forms there are images and ideals; a Divine Purpose of Grace; and, these are all pointing in one direction, to the coming of the Kingdom of God upon the earth. What would occur to the practical thinker here is that all this knowledge, important as it is, lacks something vital; the vision is that of the onlooker, it is something that is seen; but this is not enough; it is the revelation of power, not of life; it is truth, it is not as yet the realised gracious life as related to the individual. "If ye know these things happy are ye if ye do them," is the Master's remarks; if all these things are true objectively, as history, then what about the individual? If this is the revelation of the Macrocosm of the Kingdom of Grace then, what about the microcosm, the man, in whom they become the very product of life? These are important thoughts; they are in their place at this stage of study; this is the wisdom of the practical reason; therefore, it will be well to cast the eyes over the great highway of gracious life, as briefly as possible for the purpose of discovering the practical harmony and unity. If this is done it may be helpful for the future in the surveying of the way that has to be traced through Christendom.

The practical thinker will desire to know in what way the story of Creation fits in with his own becoming, as well as his being. The explanation is that God is in the Being, and in all becoming. This is a fundamental thought to be believed, as Ultimate Fact; for it is now clearly understood by thoughtful men that this is so, must be so, in the very nature of the universe; and, it is utterly useless to reason with men who do not recognise this truth. What the Creation story teaches is that, the vision is that of forms; of perceptions, images, conceptions, and ideas; it goes on to deal with ideals, as in seeds and fruits, in creatures after their kind; a Divine Purpose; and, the end is man in the image of God, a reasonable being with authority and dominion over the earth.

The generations of the Heavens and the earth; and of Adam;

are Revelations and they are, as objective forms, mystical. This is equivalent to the history of the body; the earthly forms; that the Heavens do exist; that the earth is not spiritual; that man, garden, trees, rivers, the woman, the serpent, temptation, sin, judgment, penalties, grace, and promises, are all word forms; they are concepts or ideas; they reveal a process of development, and indicate that there is to be a struggle between good and evil, God and the devil; his head will be crushed, and the Deliverer will be bruised in the heel, or in the body. What the generations of Adam teach are that the earthly, the bodily forms will perish eventually; the Divine will supersede the human; there will be peace; those who suffer will be comforted, and Grace will reign. There is the dark side to the story; it is that the physical forms; the man, as son of Adam, will live the lawless life, and the death of the body will be the result during the generations of Adam.

It is not necessary to enter into detail about such matters; the leading thought is that of limitation to the realm of forms, of body. The generations of Noah, and of his sons, are an advance to the psychical stage of thought, as germinal; the problems they raise are, those of survival after death of the body. Is there a way of salvation; what is it like; can it be perceived, received, conceived, idealised; is there any rational ideal in the process; and what will the result be? The replies to these questions are very plain; what is earthly and evil will be destroyed as by a flood; what is good and gracious will be saved; the problem of time is not lost sight of, it will be a whole measure of time, as divided into definite parts; and the end will be a new form of earth, in which truth and righteousness, grace and sacrifice, will dwell.

The generations of Shem, and of Terah, teach that a name, names, relations and conditions, are to be conceived, in germinal forms, as rational; they live, they survive great changes, physical and psychical; they are not to be despised; they are forms to be carefully studied; they are in history, and they have a history. To many men they may be as Babel sounds; but this is a serious mistake, the wise thinker will discover that words as names, are living signs; that they contain ideas; that they are living creations; that they are actually pilgrims on the highway of life; that there is in them the Divine; and, the human, is on the way to find the Name, the God, that is at their very heart. What follows is not finding, but tarrying

by the way ; the carnal, the intellectual, the moral, the fallen, cannot enter the Kingdom of Heaven.

These are all germinal forms given to men to study, to understand ; the forms pass before their eyes ; the images are perceived ; the ideas are conceived ; men see beyond these, there is the Divine Power, in operation, with a purpose in view, and the all important question is this, What is the end contained in forms, ideas and purposes ? All this is reasonable ; it is what many expect, but, has it anything to do with the thinkers ; with the men who are enquiring their way to a " better country ? " To be sure it has ; and, if it had not, it would have no meaning even as form, or as sign. The meaning is plainly this ; as practical men, they are called upon to study the signs ; to follow the form of Abraham in all his movements ; to hear with his ears, see with his eyes, receive the same promises that are full of grace, conceive them as living ideas, as thoughts in the mind ; cherish them as great hopes for the future ; live in and for them, so that they may be realised in due time. The men who are obedient will prove themselves to be children of Abraham by faith ; they may not know, or understand, that they are born again from Heaven, that the Life of Grace is an actual fact in their souls ; but, this is a spiritual germinal truth ; it is a scientific fact ; and the relations, the reasons, which explain the facts are here synthesised into the living seed of Faith. Enquiring men must not lose their way here, and wander away with Lot down toward the cities of the plain, to what is sensual, carnal, and devilish. Life thrives better on the breezy uplands than in the sordid slums ; the way to Heaven is by self-denial, self-control and faithful obedience ; the way to death and hell is by the way of selfishness ; the end is strife, war, capture, loss of everything, unless, in the mercy of God, a saviour can be found.

Practical men may be inclined to say, all this is true ; there are great spiritual truths in all these stories ; but it is not easy for practical men to place themselves in the promised land with Abraham ; believe all that is stated, and live, or try to live, the same kind of life. What must be noticed here is that thinkers will make a mistake if they suppose that all this is only a matter of inward personal experience in religion, it is more ; it was so with Abraham ; the true conception is that this is as the spiritual birth ; the womb of time has conceived and Abraham is the child born. A new-born child does not

know from whence it came ; but it is living, and it has an inheritance in all its bodily organs. What the life of Abraham represents is past development ; it is inworked into his nature. There is no time stated for the call ; but it was when he was seventy-five years of age that the decisive time came to leave Haran to go into Canaan. The great fact is that from 1 to 75, is that of the call, the Voice of God or destiny ; what followed during the life was the perceiving, receiving, conceiving, and living upon the promises of God in the way of obedient faith. Abraham is the fulfilment of the Power of God in Grace ; and, in due time, Grace lives in him and the germs of the spiritual life, in forms, are conceived by him. It may not be easy to see and perceive all that this means ; but, it may be conceived that Abraham was the consummation of all the past ; including in this thought all the natural developments in religion, as in ancestor worship, Shamanism, etc. ; the spirits, myths and gods ; the conceptions of the emigrant Arians, to India ; the ideals at the root of Parseeism, or Magianism ; the wisdom of the wise men of the east ; and, the imperial, or state power in Babylon. Add to these the sacred tradition in Shem from Adam to Noah and his sons, and this is something like what is meant by the development that culminates in Abraham.

Practical men require to be practical and far-sighted, not short-sighted ; these facts are all practical, and thinkers of the twentieth century, A.D., who would give a reasonable judgment upon such subjects, must be prepared to take all the facts into consideration. The men of this present century have received a call ; they have arrived at another Haran in their journeyings ; the day has come to sum up the past ; they are the true heirs of all the ages ; have they any adequate conception of the past in all its forms of development ? The spiritual germs in Abraham are in modern thinkers ; but the difficulty now is that the trees cannot be seen because the forest is so dense. This is the explanation of the strange, apparent omission, that Abraham had no generations in Genesis ; he is like a great nucleus of nerve centres and nerve power ; not a simple generator of power. He is father, not of a race only but of dispensations and ages. Grace makes him a fountain of life ; and faith is the river of love, in Grace, that descends upon mankind through him. What practical men must observe here is that they have to look to the left hand, as well as to the right ; it is well to see in what direction the

river of Grace, by faith, has been flowing. There are other marks left in history that require to be noticed ; the fall is an awful fact ; the Flood and the Ark have their meaning ; it is well to note the significance of the confusion of thought, word and of language ; and, Terah, at Haran, tarrying by the way, must not be forgotten.

The practical thought about Abraham is that he embodies, as in a form, the Grace of God to the world by the river of Faith. Wherever this Water of Life is found there is blessing ; and where it is not found there is the condition of cursing. These are facts ; in plain words, faith in God is the true, good, right, blessed life ; it is what ought to be ; but unbelief, Agnosticism etc., are false, evil, wrong, the cursed life ; and men have to choose in which of these ways they will live. Practical men may say this does not explain Abraham, or his life. How can he be the fulfilment of all the past, and also the germinal centre of the future ? The reply must be that the facts as to the past are in the living man ; the man lives and acts his part upon the stage of life ; and in the light of history, the man is, in the truest sense, a prophet sent forth by God to mankind. The man lives, moves, and has his being in a life prophetic as to the future ; and it is the future that must prove this truth. What has continually to be remembered is that the germinal stage is not experience ; and it is not practical knowledge. This is what is meant by the generations in Genesis, of Ishmael, Isaac, Esau and Jacob ; they are psychical forms in the child life ; thus they are names ; brief stories about Isaac, Rebekah, her sons, the inheritance, the birthright and the results ; the names of dukes and kings ; and, the fascinating story about a son of love that is greatly beloved by his father, hated by his brethren because he was a dreamer of dreams ; in symbol, killed by them and buried ; taken away into the great world of Egypt where he was exalted to supreme power, and where his brethren did not recognise him until he revealed himself to them.

This is the end of germinal forms as objective ; and of germinal forms as psychical and subjective. This is a great prophetic vision of the future ; and, the future will prove the vision. For practical men this is a true vision of their own history, in that part of it that is not practical ; it explains how they became what they are in bodily form ; and, in what way they have seen, heard, and perceived images ; received them into their minds,

conceived thoughts as ideas, and thus developed into psychical human beings. It will not do for practical men to say that these are not practical questions ; they are really the very foundation stones of all that is practical ; it is how they come to be in bodily earthly dwellings ; it is how they come to possess bodies with all that they contain.

Practical young men might find themselves in the unhappy position of bondmen ; all the liberty they possess being to slave for others, and make bricks for their glory. How is this, these practical men may say, we did not bring ourselves into this unhappy condition by our own actions ? No, but, "the fathers have eaten sour grapes and the children's teeth are set on edge " ; the fathers of the tribes sinned against their brother, the beloved son of their father, and the results are famine, Egypt, and bondage for their children. It is a strange, and wonderful, thought that as it is in the psychical realm of the mind, there is no history, no record, no consciousness of development, so with Israel in Egypt, it is almost a blank from the death of Joseph to the lifting of the veil in Exodus. There can be no question as to the analogy ; every thoughtful man knows that from childhood to youth there is a very great development in the psychical mind, and, it flows on quietly like a river in a peaceful valley. The day comes when the broad placid stream gets troubled ; it is hemmed in on all sides ; the river bed is narrowed ; the cliffs and mountains appear ; the rapids are near, or it may be the falls and the plunge into the depths. Egypt is the earthly sign of what is black, dark, and inexplicable ; and the body of a man, and his carnal mind are quite as dark and mysterious. The river of Grace from the hills of God has to overcome these difficulties ; and, how it is done is told very fully in the Book of Exodus. These poor Israelites are found in slavery and they are brickmakers for the Pharaohs ; they endure cruel tyranny, and the murder of their innocent infants ; these are the forms to be given to the lads going to school of the condition of their own minds ; they will ask questions and there is no reasonable explanation ; they will aspire after freedom of thought, and the imperfect conceptions must be crushed to death. It is not necessary to dwell upon all the forms in Exodus ; or in the images, concepts, and thoughts in Leviticus ; or the ideals in the book of Numbers ; or the joyous realised freedom in the book of Deuteronomy to prove these things. It is a common expression, that Moses is the



great schoolmaster ; and all those who wish to know how to see rightly ; think correctly ; cherish high ideals ; and, be able to see them, even though it be from Pisgah, and across the great river, they must attend his school. But practical men may be inclined to say we are unable to conceive in what way this applies to us ; for we have not had such experiences. This is exactly where practical men are called upon to go to school again ; they are so foolish as to think that they are centre, and measure of all things and thoughts ; and they will not try to apprehend this thought, that the Father, the Redeemer, freely makes room in His school for all kinds of young people. Perhaps it would not occur to such wise people, that when the Father is requiring a schoolmaster, He selects one out of the jaws of death ; hands him over to the gentle care of an earthly princess, and, to his own mother ; puts him to school to learn all that earthly men can teach him by their hieroglyphics ; makes them to see the base condition of his fellows ; causes his blood to boil in his body ; and drives him into outlawry far away from cities, and the courts of kings. Even this is not enough for a teacher ; what he has seen, learned, must be inwardly, psychically, digested, in the silence of desert and mountain ; there must be physical and psychical ripened fruits of thought ; and above and beyond all these, God must speak to the man, the Father to the child, the Redeemer to the redeemed. It is no light matter to become a prophet and a teacher, a servant of God. Unless the man sees the Fire, hears the Voice, and knows the Name, he will never be a fit servant, a messenger, a teacher of the Will of God. These are the important degrees required for a scholar that is going to be a teacher of men. The man Moses was a great teacher ; and the school he served in was a large one. Practical men who think they can afford to despise Moses are making a serious mistake ; they will do well to re-consider their position ; they are like unbroken colts, who have no true conception of the meaning of life. It amounts to this that practical people who despise Moses, and Mosaism, are mere natural men, or wish to be so ; they do not see that they really are in a fallen Adam world ; and, that they are in a world of Grace, to be educated for spiritual ends. This is the purpose of God in Grace for them ; and about this matter, they have no choice whatever ; they have a choice, in another sense, they can despise and reject Moses, and not go to school ; but if they do so they

must understand that they are not on the way to liberty, freedom and equality; they are forging upon themselves afresh the chains of slavery, and subjection to the earthly. This may seem somewhat strange to many people; but, the question may be asked, Is not this the ideal that underlies education at the present time? Why do thoughtful parents strive to send their children to good schools, and universities? It is that they may be educated; and, in their turn become teachers and rulers over the masses. There are some who are unable to do this, and they are sorry that they cannot give their children such advantages; but, there are many who care little for their children; less for education; and still less for divine teaching. They would be quite satisfied with Egypt, the Nile water, the onions and dainties; but, this is utterly useless, if the soul is to live it must be redeemed, and go to school there to learn how to act in a reasonable way. The books of Moses are of great value for mankind; they contain many wonderful lessons for thinkers; they are the very basis of law and order; they reveal the true fundamental position of Grace, as of authority, or education. They contain great concepts, thoughts and ideas as to the way of psychical redemption and the way of the gracious life. They shew forth ideals of the highest value; and warnings that are worthy of study by legislators, reformers and administrators of law. They suggest, that with life as it is; and men as they are; laws and administration as at present known and understood, are of use, as a means of education. All these forms, concepts, ideas, and ideals, are doomed to die in the desert; they are the children of Hagar, by the way of Grace and Faith. Even this great teacher will not see, or possess, the real, the mystical, as an inheritance; these are in Joshua and Caleb, the true and the faithful. All that is of the earth, and earthly, of Egypt, must die; these cannot enter in and possess the Kingdom of God, and the spiritual inheritance.

Practical men find their way in a practical world, into those conditions of society, and the state, that are said to be of all matters the most practical. Following the way of analogy, the question here is the man and his inheritance; the coming of age and entering into possession. During the minority of the heir the estate had been seized and kept by men who had only the right to possess the inheritance, by the sword, by power; thus it is not strange if they question the rights of the heir; deny the authority that comes with the claim; and attempt to

defend their own rights. This is practical work ; it means business ; it is, who will possess the estate and enjoy it ? By Truth and Grace, through faith, the estate was recovered, and the pretenders to right, through might, punished. So far good, but this practical young man had not apprehended the true position ; he assumed that he possessed, by moral Adamic rights ; he failed to understand that these were forfeited ; and that what he possessed was by a special grant, in Grace, through the King of Grace and Truth. This is the fatal error with all moral practical men ; they will have the earthly inheritances ; they despise the Giver ; they forget that what they enjoy is a gift in Grace. It is the forms, the things that they value ; the houses, fields and vineyards ; and what takes place is forfeiture ; because moral, fallen men are unable to possess and enjoy the gifts of Grace. What follows is doubleness of mind ; that is forgetfulness of the God of Grace, with the falling away into idolatry, to the worship of forms ; thus Baal, Ashtoreth, and other gods are worshipped ; there is strife, contention, war, subjection to other men and other gods ; and this is the Pabel of confusion in the souls of the redeemed who actually enter into the possession of their inheritance. There follows the empiric state of practical living, fighting, subjection ; repeated warnings and deliverances ; but it is all in vain, even a Samson, cannot save a man who is not true, faithful, obedient, and will not live in the fear and love of God, in the world of Grace ; the end is death to the strong man and to the Philistine senses. The delay, the mercy, the pity, the love, the grace, fail to bring about repentance ; the end is death to the Commonwealth, and to the man. Not death to Grace and Truth ; it is the Real, the despised, that survives ; and it is found in the gracious heart of a woman. Moral men are fools ; they live in a world that has no real existence ; they may do their best, or their utmost to follow an ideal ; but, throughout history, in manifold ways, it has been proved over and over again, that the Adam moral stage of development is doomed to death ; even practical men might be able to see that this law is as true and as sure as the law of gravitation.

The law of gravitation, in the popular earthly sense, is that the earthly will fall to the earth. The secret law of life is that it tends to reverse this law ; by a new power, by a new order, and by a new cycle of laws. Not to be too hard on practical men, it might be assumed here that they have perceived, that

morals, ethics, and all such ideals, fail to save the profligate, or the prodigal children from their folly, and from the fatal results of immoral, unfilial, ungracious conduct. The bankrupt man is a bankrupt; he cannot pay his debts; he has lost his estate. What then? The prison and bondage until the debt is paid? Not so; but rather Grace, abundant Grace and Truth through Samuel, deliverance and blessing. The story of Samuel is the story of Grace in visible forms; and the miserable creatures, the recipients of Grace, show their ingratitude, by rejecting the King of Grace, and his Servant; preferring to be ruled, like other nations, by a king of earthly spirit, of the tyrannous despotic order. Grace permits this foolish, fatal choice; it brings about dissension, strife, war, and the end is Gilboa. There are royal, gracious, true, great ideals in David; but as forms and ideals they fail; they are earthly and carnal, and they never rise to the spiritual ideal in Christ. The vision, the earthly glamour in Solomon and his kingdom is not to be taken seriously. It is a dioramic vanishing thing of the senses; it has hardly appeared before it begins to be dissolved; and the end is schism, division, war, antagonism, worldliness, idolatry, degradation, and death in the Captivity. This is the vision in the generations of Isaac; it is the old story of Esau and Jacob, the Birthright and Blessing, and the common end is Edom, and back to Adam, to Asshur and Babel. As with Israel so with practical men; they become intellectual and moral bankrupts; and the day comes when the problem is, the senses, the sensual; the Philistines and death; or, the ear opened to hear the Voice of God in Grace; the revelation of a new way of grace; following the way of Grace in outward forms with a carnal mind; and the end of this way is death to all the reasonable hopes of a restoration of the Kingdom of David and of Solomon, that is of an earthly, carnal, Adamic, Mosaic, intellectual and moral manhood. What may be noticed here, as related to practical men, is, that this is the great crisis in life. If in the spirit of Esau they lose faith and hope, then the doom is the earthly, the carnal life of the worldling; but if the choice is faith, and the God of Grace reveals the better way; the way wherein life springs out of death, then Faith will be established; Hope will survive even a flood of disasters; and, Patience will be given to wait humbly and meekly for the day of Restoration and of Blessing.

Will intellectual, moral, practical men, make their choice at this stage of spiritual development? This is their golden

opportunity ; this is the grave and the region of Death ; or it may be the valley of Achor, and a door of Hope. To stay behind in the day of Restoration is to choose death and the grave. To listen to the call of Cyrus, is to arise, to obey, to live again, and to go forth to rebuild the past. The analogy requires no exposition ; it is the blind, the deaf, the dead who will not see, hear, or move, toward the spiritual and the eternal ; they degrade themselves ; they are the earthly, carnal sons of Adam ; this is their choice and it is useless to reason with them. Practical men will do well to ponder upon these truths ; there is the practical that is earthly and carnal ; there is the practical that desires to rise to the spiritual ; and this is the point where the separation takes place.

This is an argument for the consideration of thoughtful, moral, reasonable men ; those who pride themselves upon their worldly wisdom. The question for them is not emotional ; it goes back to the roots of practical thought in a very practical world ; it says, be reasonable, you have lost everything ; or, you will very soon do so. Are you making provision for the future ? Or, do you mean to let matters drift, and discover, when too late that you have been the brother of Esau, who despised the best for a mess of pottage, and thus lost both birth-right and blessing in this world and in that which is to come.

The conception here is that the carnal practical man is now left behind ; and the story of the carnal life, if worth reading, will be found in that Israel of the Exile that was disintegrated in the East and lost to history. The way of Restoration is that of renewed faith and hope ; the determination to go forth to find a better inheritance, and a purer worship ; by Patience to follow the way of Grace and Life, and thus to find the King and the Kingdom. This is as the new life from the dead ; it is more ; it is the seed of spiritual life arising out of the moral world ; it is a new beginning ; it is where the seed of Grace finds its opportunity to live and grow where it can get roothold and live in a human soul. This is the meaning of the Captivity ; it is psychical, natural, moral bankruptcy ; the destruction of every hope of salvation by intellectual and moral means ; because these have been tried, and they have utterly failed. This is the exposition of the first Beatitude, " Blessed are the poor " ; the earth is valueless, the true values are to be found in the heavenly Kingdom of Grace and nowhere else. It is true that this is the beginning of the Spiritual, in

this sense, as that of Life; but it is also true that the Spiritual existed from the beginning as Power; this is where the Life begins to build the spiritual temple, and it does so out of the material that is supplied in history. Exposition here is not necessary; all that is required is to point out the order of development, and practical men can follow in the way of the revelation of Grace by Faith. As explained, the books from I Chronicles to Song of Solomon, are a series; they sum up all the past from Adam to the Restoration; they are the spiritual forms, in a spiritual order of development; they supply the revelation of the Power of God in Grace, and they show in what way forms of power, of what is intellectual, moral, and symbolic in Grace fail, and cannot but fail, to save mankind from the powers of evil. This series of books go further; they contain in their heart and life, the Life Eternal. They have not found the King and the Kingdom; they are like unto repentant Esau; they cry for birthright and blessing, and the favour is not granted. There is blessing in forms, in cries, in groans, in hope, in manifold ways; but the King is not to come by Esau, Edom, or Adam. The line of thought in this series of books is of deep interest; it explains in what sense the generations of Esau, of Adam, are not excluded from the Divine Purpose of Grace; and, it shows in what way the aged and blind Isaac fails to comprehend the two forms of blessing given to the two sons. The genetic meaning is not that Esau is a castaway; that there is no salvation for his generations; it is this fact, that, seeing they prize the moral power, in other words the State, with all its greatness power, glory and worldliness, they get their choice; but, it is as the mess of pottage, the land of Canaan, the Kingdom of Saul, Judaism, the Papacy, and all visible, carnal, earthly institutions. The mere forms must come through Adam, Esau, and Edom; but these are not spiritually blessed because they are misused, or used for the glory of the Adamic man; yet, it must not be forgotten that the psychical comes through the physical, and the thoughts through the forms. It is not necessary to tarry longer at this stage of spiritual development. What is understood amounts to this, a great synthesis of thought has taken place; the Power of Heaven has been manifested; the spiritual forces in all their correlations have been conserved, as in light, electricity, and magnetism; life has been made manifest before men, and the new body is found in the books I Chronicles to the Song of Solomon. Practical men may be inclined to say, Why conceive

these books as a body ; they are writings of great value ; they may be conceived as a summation of the past ; but, a bodily form is something physical not spiritual. The reply would be in this direction. How is it possible to think without forms and thoughts. Forms may be things physical as used for infants ; but it is true that signs, words, letters, books, are all forms of a very complex kind. What practical men must try to grasp here is, that in all the stages of development, forms are required for education ; but it does not follow that the forms remain as physical things. The forms change becoming more and more complex ; it is in this sense that the generations of Esau are conceived as paper, letters, words, sentences, paragraphs, chapters and books ; they are the physical basis of spiritual development. The second stage of psychical development will be found in the first series of eight prophetic books, from Isaiah to Obadiah. What the thinker will feel is that he has entered a new realm of thought ; the outward historical forms are dispensed with ; the seers see visions of God, and they do their utmost to express by human thoughts and words, the visions that they see. The flood is near at hand, it is come and the destruction is awful to contemplate.

Will there be Regeneration ? What about Salvation ? Will there be another Redemption, Restoration, Grace, Mercy, Forgiveness ? Will the land be possessed again ? Will there be another Commonwealth, a King and a Kingdom ? The prophets may be said to travail in their thoughts about such subjects ; they see, perceive images, think great thoughts and cherish great ideals. There are two schools of thought ; and, both of these may be conceived as practical thinkers ; there are the Jews who look for an earthly kingdom and a king like David ; and, there are the seers that see the great visions, so diverse in their order as a king who is like God, and also a servant, a sufferer, and a sacrifice for sin. What seems plain here is that these seers could not see otherwise ; this was their stage of spiritual development ; therefore, practical men should not stumble over such revelations. If they are growing in grace, in knowledge, in likeness to the seers, they will enter into sympathy with their thoughts ; try to see what they saw ; and be all the more anxious to hasten forward to the Kingdom of Grace, that they were so anxious to realise in their thoughts.

The second series of the prophets of Israel, as explained, differ from the first series ; they have similar aspirations about

the King and the Kingdom ; but, it may be conceived that they are more empirical in their thoughts ; they have their own ideas about how the King will come ; the order of the Kingdom ; it will be great and glorious ; the King will reign in Truth and Righteousness over the whole earth ; and, the Jews will be the administrators of His Will. It is through the Jews that the world is to be blessed ; and this is the root thought in the strange story found in the book of Jonah. The way of Salvation by Grace, Faith, Mercy, Pardon, for the people of Nineveh ; for idolaters, and heathen nations, apart from Judaism, is not thinkable. As with the Judaisers, so with Jonah centuries earlier in history ; the way of life is by circumcision and Mosaism. How could the Jews conceive the thought that any other way of life was possible ? How could God show mercy in any other way than that way given to Israel by Moses ? This is a very dangerous position to take up ; but Jonah is as the germ seed of this thought ; the fruitage of the thought will be found in the conflict in the early Church, as detailed in the Acts, and in the Epistle to the Galatians. What practical men are inclined to say tends in this direction ; God has acted in a certain way in the past ; He is working in the same way still ; thus it does not agree with the practical reason to admit the thought that God will act in a different way in the future. This is the modest form of expression ; but it may ripen into the denial that God can, and does, change the form of development. The form of conservatism is disastrous ; it causes spiritual blindness ; it leads to theological theories about traditions, Churches, forms, and organisations ; the things become so sacred that even God must not touch them ; and, it is, in this way, that the theologians would limit God by their foolish ideals. There is also this thought to be remembered, that the way of Salvation by Grace, Mercy, Pardon, Faith, and the Promises, is very old ; it is fundamental ; it overrules all forms ; it was before Circumcision and Mosaism ; and it will survive Judaism and Christianity. These are means to an end ; the old forms of order are ever changing, dissolving in the coming of the new ; and, practical men ought to know better than to declare that the forms of growth are stable ; omitting the greater truth, that it is the seed, the ever-recurring seed that remains true to form. What this series of prophets teach is that the King and the Kingdom will surely come ; let the prophets and the people wrestle, pray, watch, and be ready ;



at an hour, and in a way, they know not the King will surely come, and those who are on the outlook will be able to join the King's friends, enter in and enjoy the feast. The last of the prophets thought that the Day of Coming was very near; he expected the forerunner; he thought that the dawn of day was at hand; thus he encouraged his friends to be on the outlook for the Sun, the Light of the World, and the glory of Israel. This is another edition of the story of Terah, the journey, the arrival at Haran, and tarrying by the way; but it means death; the death of Judaism, of the rulers and the people. When the King came, the rulers, the High Priests, were sceptical unbelievers; the Pharisees were rabid formalists, traditionalists, ceremonialists; many of the people were poisoned with the madness of Herodianism, or of an earthly kingdom; and thus it was only a remnant, according to the election of Grace, who were found waiting and watching for the coming of the Saviour, Lord and King. They had no fixed theological, dogmatic views about how He would come; they knew Him when He came; the Magi worshipped Him and gave Him gifts; and Zechariah, Elizabeth, Mary, Simeon and Anna, rejoiced with great joy when they knew that Divine Grace, the Light and the Life of the World, the King of Israel, had actually arrived to bless and save this sin stricken world.

This is a very hasty survey of the way of Divine Grace taken in the interest of practical men. It is not necessary to tarry longer by the way; if it has been made plain that the whole way from Adam to Jesus Christ is reasonable and practical, then what all such men have to do is to give up their conceptions, as held in the past; go direct to the Lord of Light, Life and Grace; join His friends; accompany Him, on His way; study his thoughts, words and deeds; consider His enemies and their wicked deeds; ask permission to join the company in the Upper Room; pray for grace to be faithful; stand apart and think upon the shameful trial, the heavy Cross, the Crucifixion and death; and, very early in the morning, before the sun is up, be at the sepulchre, to see the angels and the Risen Lord. As a great practical truth the Living, as the Lord of all the living, could not die spiritually; it is simply impossible, in the very nature of things, that death and the grave could detain Him when the hour for the Resurrection had arrived. But practical men may stumble even here; they may be inclined to say, "If we could only see Him; touch the nail-prints and

the pierced side, then we would believe with all our hearts." Just so ; but what this means is degradation from being a son of Israel to being a son of Esau ; it means judgment by the senses, and not by the mystical vision ; this blessing is not for the sons of Esau who are governed by the senses and the sensual ; they are the blessed who have not seen and yet believe. Is it sinful not to believe if the evidence is not conclusive ? Certainly, this would not be conceived as a sin against the Spirit of Christ ; the all important matter is to wait in the right spirit ; make no dishonest confessions of faith ; keep the eyes fixed on the Lord of Life ; and wait for the Coming, the manifestation, the teaching of the Holy Spirit ; then, in due time, Grace, Light, Life and Blessing will be realised.

Before passing on to a brief survey of the story of the Gospels as the witnesses to Grace and Truth in Christendom, in conjunction with the Epistles, as the testimony of the Holy Spirit, it may be found useful to point out that the order thus followed has become specially interesting as bearing upon the ever recurring order that is found in development. The order that has been followed, as a rule, is the old order of the Spirit, as Faith, Hope, Patience, and Love ; and the physical, the psychical, the empirical and the mystical. The words and names change, in the first series forms are dealt with and the end of these is death, as for example in the Flood ; in the Desert ; and in Assyria and Babylon. The second in each series are said to be perceptions, images, thoughts, ideas ; and the end is confusion and disorder, as at Babel. The third in each series, end in general ideas ; in purposes deferred ; in delay and death, as with Terah at Haran and as in Numbers in the Desert. The fourth in each series is the revelation of the Resurrection ; it is Abraham leaving Haran ; it is Israel leaving Egypt ; it is Israel and the Restoration ; and, it is the Resurrection of the Lord Jesus Christ from the dead. This is the ever recurring theme in the Bible ; evil may appear to prosper, bringing about ever renewing forms, confusion, disorder and death ; but, Grace reigns ; the Life of Grace cannot die ; the more it is persecuted and killed the more it lives, multiplies and prospers. The questions to be faced here are these : Do these great principles, laws, order, continue in the history of the Christian Church ? What does the Church really mean ? Is it conceivable that the Revelation of Christ, as Saviour, and as Lord and King of Grace in Heaven ; and, the Revelation of the Spirit of Christ in grace and truth, as contained in Acts,

and in the Epistles end in a mere repetition, of, or something like, the story of Mosaism, of the kingdom of David, and of Judaism ?

The conception here is that standing upon the walls of the City of God, the eyes are to be cast upon the pathway of Light, Life and Grace from the Apostolic age to the present time, not in a historical manner, as dealing with kings and emperors, nations and empires, but, as related to the Church of Christ, the spiritual world, in which Christ is King and Lord ; and, in which He has been, and, is dwelling by His Holy Spirit. What the study of development teaches plainly is, that the earthly, and the carnal, form the lowest stage wherein Grace operates for Regeneration ; and, that this stage is so low that it is hardly conscious of the presence and power of God. The next stage, the psychical, is that of differences, of dualism, of good and evil, of confusion and disorder, of antipathies and aversions, with only the shadow of a hope that a way of reconciliation will be found. The third stage is the empiric one where men work with, and for, God and Grace ; or in opposition to His Will ; and as the latter is the habitual attitude of mankind to God, the end of this stage is death. The fourth stage is that of the Life Mystical ; it becomes conscious in Jesus Christ ; it is made manifest by the Spirit of Christ in the Apostolic Church ; it is glorified in the Lord Jesus Christ in Heaven ; it is empirically operative in the Church, by the Spirit, through the followers and servants of Christ in the world ; and, the Mystery of Grace, as Love, as mercy to mankind, in Faith, Hope, Patience and Love sums up the New Testament revelation of Grace to mankind. The first stage is before Abraham ; the second stage is from Abraham to the Captivity ; the third stage is an inclusive one, it is from Adam to Jesus Christ ; and the fourth stage is explained in the Gospels and the Epistles. It is the Church Spiritual in Jesus Christ, by His Spirit, that has been the study of wise men for nearly 2,000 years ; and the question here, amounts to this, Can the way of development be discerned ? Can the light be separated from the darkness ? Can the life, as an organic, spiritual body, be discerned, and isolated, from what is diseased ? Can Grace, the pure, the true, the good, the beautiful, the merciful and gracious, be followed in this long journey of twenty centuries ?

1. It is not desirable, not necessary, to enter into details here as bearing upon the facts of history ; they are available for students generally ; but it is doubtful if the histories of

historians would be of use in the order of study to be followed. Of necessity historians view their subject from the empiric standpoint; here the student with set purpose, places himself at the mystical standpoint, thus it is clear that the apparent order of their thoughts would not appear to be the same. It is, as if the Gospels of Luke and John were to be compared; they are not similar; they are not upon the same lines of thought, yet at bottom they agree, they are complementary and supplementary. The mystical thinker tries to keep before his eyes all the religious ways of the past; it is the lines of light that attract his attention; the darkness is there so also is the light; and it is the light, not the darkness, that is of spiritual value. What is in the light can be seen; what is in the darkness is not explicable; there are no definite forms to be seen, only grim shadows, ghosts, the phantoms of evil, that haunt men who walk in the darkness. The first thought that arises here as dealing with the Kingdom of Grace, with the Church, is from whence it comes, as a new Creation; as the Body of Christ? It is a mystical well-known hymn that expresses this thought in a true form; the Lord Jesus Christ came in the fulness of the times to find His bride upon the earth. The faithful Church is found in Judaism; the spiritual in Judaism is His spiritual bride; it is Judaism that is the Mother of the Church; and the Christian Church is as the daughter of Judaism. The date of the birth of the Christian Church is known; it was born when separated from the mother womb, in that well-known travail of spirit, when Judaism and Christianity were separated from each other as explained in the New Testament. The thought is that the spiritual Child was separated from the spiritual Mother; and, from that time the Child had an independent existence and life. This Child came into a strange world; it is difficult to realise the fact, but the Bible shews very clearly, and empiric history confirms what is stated in the New Testament, that when born it came into conflict with magical pretenders, with soothsayers, with diviners; with many forms of degraded animistic worship; and, it is well known that in Roman families, as in the Lares and Penates, a form of ancestor worship survived in the world. The point to notice here is, that in the Roman world, these demons of the darkness continued to live and prosper, with many cruel social conditions, such as slavery, jealousy, hatred, strife, and war. Has the Gospel of Jesus Christ had any effect upon that

demoniac condition ? Is it as full of life to-day in Christendom as in the Roman world then ; or as in heathen lands on the face of the earth to-day.

2. As co-existing with, and part of these degraded superstitions, is it not correct that everywhere throughout the Roman Empire there continued to exist very ancient forms of idolatry such as the worship of Baal, Jupiter, Zeus, Ashtoreth and many other gods, devils, spirits, good and bad ; gods of state and society, of home and families, of fields and woods, sea and land, heaven and earth ; and, even serpents, beasts, stones, stocks, man and unknown gods. There are many myths about gods, very interesting, and full of instruction for those who can read their meaning ; but, the idolaters worshipped the idols ; or the spirit in the idols ; they were degraded idolaters, the worshippers of earthly forms ; they conceived, and made their own gods ; and, what was very serious, there were very many, who were unable to pass beyond these forms and to conceive the thought of one God, above all gods, the source of all blessing for mankind ; the God in whom they lived, moved, and had their being. All this is so well known that further explanation is unnecessary ; the important thought for the thinker to grasp is that, the Christian religion was brought into touch with these ancient forms of religion ; the spiritual and the natural met ; the spiritual destroyed the natural, what was full of evil and superstition. It is Christ, and the Spirit of Christ, that has banished all these hoary superstitions out of Christendom ; and, where the Gospel of Christ is not found they remain in heathen lands ; they are the good spirits to be loved, or the demons to be feared, even to this day. If now the vision, in the Revelation, of Christ as He first appeared to John in Patmos, is studied, how glorious His appearance, as the Eternal. The Life as glorified in Light. The contrast is marvellous ; all the gods of humanity are as ghostly forms in a realm of darkness ; He is Light radiant, and the Revealer of the Divine glory.

3. This is the stage as following the eight-fold method of Christ, where the psychical attains to semi-consciousness ; it is where the Angel of the Church is seen in the Churches, walking in the midst of the golden light ; and, those who are in the Churches do not see the Angel. The angels in charge of the Churches are spiritually blind ; they do not love ; therefore, the messages of the Angel of Love and Grace have to be reduced

to forms of writing to be understood by them. Did John, the Disciple of Love, write the book of Revelation? Or was it an unknown John? It was the John that loved his Lord and Saviour; and men know, that such a John is a type of the rarest kind. It may well be supposed that those who conjure up Johns that love, so easily, do not realise the glory that is hidden in this type of man; he is the antithesis of the intellectual man; he sees as a seer; whilst the critic, as intellectual, is unable to see or understand, because he does not see with the eyes of love. Strange to say this is a link to be noticed in the development of the Christian Church; it is this superior spirit of intellectualism that comes into view in history; and, the disease is known as Gnosticism. This name, when translated into English would mean the ism of knowledge; as Agnosticism is that of not knowing. The former appears to pride itself about possessing all forms of knowledge; the latter is very knowing, but it winks the eye at metaphysics, or at spiritual religion, as if saying, "Catch me giving an opinion upon anything so foolish and unreasonable as religion?" The spirit is the same; the glory of man is to know; and if he does not know in a reasonable way, in harmony with true knowledge, then, it is so easy to create wonderful worlds of knowledge, and the masses of men are so stupid, they will never question those who say they are endowed with divine knowledge. The history of Gnosticism is that the knowing ones from India, Persia, Greece and Rome, the mystics and Cabbalists, all kinds of wise people, came into contact with, and were influenced by, the Gospel of Grace in Jesus Christ; and, as men can understand they found much that they thought was worthy of their attention. For example, that the Divine is Love; that the Divine is Silence, or Abstraction; that matter and spirit are and must be antipathetic; and that evil is in matter and good in spirit. They conceived that Jesus Christ might be the Pleroma, the fulness of light, as the wise, just, and good; as power, truth and peace. He might be the firstborn of all creatures; and these attributes are the everlasting ones, as belonging to Him. They conceived that Christ could be the highest and first of the ages, the Saviour; the Nous, or pure reason; but, in some sense or other, He was not a Unity as man; He was two Persons; and these two were separable and definable. The tendencies of this knowledge carried the knowing ones in opposite directions; those who were spiritual took the way of Asceticism, to get rid of the sensuous and

the sensual; those who were materialistic in their thoughts took the way of indulging the flesh and despising the spirit; or to dualism, light and darkness, good and evil. There were Ophites who said that the serpent was blessed, and the means of blessing, because it gave to man knowledge. There were Cainites who said that Cain was the father of Gnosis—knowledge—as opposed to the Pistos, who preferred the way of faith. There were the Pneumitikoï, the spiritual, who were the possessors of the true gnosis. The Sarkikoï who were the materialists, the earthly and carnal. The Psychikoï who were said to be the blind servants who obeyed the law without knowing the meaning. These forms of knowledge were compared with the heathen, the Jewish and the Christian religions. This division is so far correct, in this sense, these are the physical, the psychical and the empirical realms of thought; but, involved in the Christian religion there is the Mystical; and, many of the Gnostic thinkers might require to be classed under the latter form. The leaders of thought, in the Gnostic school, are said to be Simon Magus, Menander, Cerinthus, Nicolaus, said to be the leader of the Nicolaitans, mentioned in Revelation, Saturninus and his school, Basilides, Bardisanes, Isidorus, Valentinus, Marcion and others. This movement is not to be conceived as a mere incident in history; it is a spirit, it is the workings of the natural minds of men; it is like Brahminism, under new conditions, at a higher stage of development. The special forms of Gnosticism might pass away but the spirit continues; it lives on through the centuries; and, it has been suggested that it is not unknown in the great city of London at the present time.

4. The spirit of Gnosticism precedes in time that of Manichæism. The founder of this system of thought was Mani, a Christian in name, who was fully endowed with the conceptions of Zoroastrianism, or the Parsee form of religion. The Christian Gospel, as witnessed by Apostles and missionaries, was an ideal; the beautiful and the true in other religions found that there was an underlying affinity and likeness; but, there was failure to rise to the spiritual; thus the attempt to degrade the Christian evangel to lower forms of thought. It may be worth while to notice here, that, at the first stage of development, there are forms of worship, and modes of thought, that are common to all religions even to ancestor worship and Shamanism; at the second stage there are myths, spirits, gods; and divine men,

diverse yet similar ; at the third stage, that of Gnosticism, there are ideals, that can be compared, upon which agreement will be found ; and, at the fourth stage the thoughts and words are mystical ; they are spiritual forms, that are used by the Apostle John. In other words Manichaeism is Parseeism in its approach to, and conflict with, the mystical spirit. The Parsee is living in the Christian age ; and he is called upon to consider Parseeism in the Light of the Gospel of Christ. It is worthy of notice that all forms of religion are very conservative in spirit ; it is so with the Jews ; with all kinds of magicians, sorcerers, and others belonging to the same family ; with idol-makers and idolaters of every kind ; with the Gnostics who would find salvation in knowledge ; and in the Parsees who inherited their religion from a past age. Light is the good, and darkness is evil, what is bad. There are those who live in the light, and those who live in darkness ; the regions are distinct ; the men of light live in the land of light ; and the demons of evil and bad men live in the darkness ; they live in what is akin to their nature. It is conceived that there are twelve age stages in history, and these are in the process of development. The Magians who studied the stars divided the heavens into a similar order ; thus Mani, was a child of the past ages, with a great history and inheritance as related to that past. The forms of thought in Parseeism is that of Light and Darkness, Good and Evil, God and Satan, Paradise and Hell ; a constant struggle, a war that can only end with the destruction of evil and the children of the darkness. As related to the Gospel, the thoughts of Mani seem to be that Christ was made captive by the powers of darkness ; that the demons put Him to death upon the Cross ; that the Spirit of God redeemed Christ partly ; the higher part, the spiritual, the Light, returning to Heaven ; the lower part remaining upon the earth in mortal men. The Paraclete, the Holy Spirit, is Mani, or is in Mani ; and thus he is the revealer of Christ and of the Spirit of Truth. The Manichaeans were of two classes, the Elect, and the Auditors ; the former were assumed to be holy, poor, kind and chaste ; the latter had greater freedom in life ; but they were required to supply the wants of the Elect in earthly things ; they were permitted to rise ; the door was open, and they could by a holy life become members of the Elect. It is the Light, the Fire, the Sun, that is the basal form in this Persian form of thought. Grace, as an ideal, must be in it somewhere ; but sacrifice is not a prominent thought. The Old Testament



was rejected ; there was no Altar, Sacrifice, or Temple ; portions of the New Testament were selected and kept ; there were the ceremonies of Baptism, and of the Lord's Supper ; but these are mysteries which the Elect only understand. As with Gnosticism so with Manichaeism, this form of religion continued to live for centuries. What it seems to suggest is that, as the natural eyes see the sun, the light, and the darkness, so the natural mind receives similar images, thoughts and ideas. The conflict is carried on throughout the ages ; and it is by Christ, the Spiritual, the Sun of Righteousness, through Mani, and his followers, that the Kingdom of Light will come and abolish the darkness ; the good God, Ormuzd, will come and Ahriman will be destroyed.

5. Following the onward history of Christendom the next crisis, that came upon the Church was that known as Arianism. The heretic in this conflict is Arius, the father of Arianism, and his chief opponent is the well known Athanasius. Arius belonged to Alexandria, thus it can be seen he was in the centre of the philosophic stream of thought that flowed through Greece and was found in the great city of Alexandria. Thinkers will observe that four stages of development have taken place ; these may be named Power or Force, Life, Spirit, and Mind ; they are the cosmical powers ; or the physical and psychical. This stage is different, it is intellectual in the sense of being critical and analytical ; it is the man turning in upon his own mind, taking his thoughts to pieces, and trying to put them in rational order. For the better understanding of this matter, it may be suggested that the thinkers in the Church had not been idle in trying to get to understand the mystery of Being ; the Unity of God ; and, the problem of the Trinity, as Father, Son, and Holy Spirit. One God is Monotheism ; a Trinity of Gods would be Trinitarianism. There were also those who said that God can only be one ; there were others who conceived God as three Persons ; thus the conception that there are Three Persons in the Godhead. The Monarchist party held by the one God ; thus the Trinitarians were not able to agree with them. It is interesting to notice that such questions as these live on through the centuries ; and, intellectual people will argue to-day upon such problems as the people in the Roman Empire did so long ago. Those who are familiar with the New Testament know that the roots of all such questions are to be found in the Gospels, and Epistles, even though they may not have observed that there is an order of development in which these arise in history and are fully discussed

in the Church. The New Testament is the Revelation, the Seed, the child-like stage, and thus definitions are not in the order of thought by spiritual analysis. The Gnostics were not so easily satisfied ; they were the metaphysicians of many schools of thought. The Sabellians tried to reconcile opposing conceptions. What the tendency of thought appears to be is, that of discovering what Christ really is, and what He stands for in the Universe ? The Sabellians divided into two parties in the study of this question, named Adoptionists and Modalists. The former held that Christ is the Man chosen by God to be the Saviour, as endowed in a unique way with the Holy Spirit ; and, it was by His oneness of Will with God that He became Divine. The latter held that Christ was a manifestation of God. Sabellius held that the Father, Son and Spirit are the same Person ; three names given to one Being ; even as the one sun in the heavens, is one body, as giving light, and as the source of warmth ; or as man is one, and yet he is body, soul and spirit ; or the Father is Creator, the Son Redeemer, and the Spirit the Giver of Life ; or the Father is Law, the Son is Incarnation, and the Spirit is Inspiration ; and these follow, in succession in history, as in Israel, in Christ, and in the Spirit in the Church. The object in view here is to indicate in what way spiritual development took place in the early Church ; it was a natural Church, thus more interested in speculative thought than in the Christian life, and this kind of development reached its climax in Arianism.

Practical men are not likely to find themselves at home in this atmosphere ; it is very rare ; it is much talking, and trying to define what is indefinable ; it is like man in his glory, in the company of the gods, of mighty Lucifer, the son of the morning, walking round the battlements of heaven describing to his adoring followers the wonderful visions he has been privileged to perceive in Temple and Palace in the City of God. What Arius and his friends say, they know is that the Son is not the co-equal of the Father ; that He is not co-eternal ; that He was not created out of nothing ; that He was not unoriginate ; not part of, and not the previous, substance of Being ; not Word ; and not Wisdom. He existed, by the Will of God, in Being ; and before time, He was perfect, the only Begotten Son. Before generation He was not God ; although He was the Son born before eternal periods. It is through Him that the ages come. He is the source of all creatures ; not as a gnostic development, not as consubstantial,

not as one Person, Father, Son, and Spirit. God alone is cause, unoriginate; the Son is originate and not co-eternal. The reply to all this wonderful metaphysics will be found in the Athanasian Creed, which still exists; what it amounts to is, that the orthodox Christian must believe that Christ is One with God in the same absolute unity; "Very God of very God"; the same Divine essence; the same Substance; and that the Three Persons in the Godhead are equal and one. The result of all this was that three schools of thought took up different positions on this subject; there were those who believed in the sameness of substance; those who believed in similarity of substance; and, those who maintained that they were distinct and different substances. This kind of thing the practical man will be inclined to say, is intellectual insanity; it is "rushing in where angels fear to tread"; it is like children playing in the moonshine with fairies and gods; it may be extremely interesting to that intellectual, keen, critical, class of people, who would be delighted to discuss the problem of how many angels could dance on the point of a needle. Such thinkers are not to be despised; they are very useful in their own place; but, they make the grave mistake of supposing that the intellect can solve all problems. They do not understand that the intellect has its limitations, within the range of the relational and the rational; that, when it touches the problem of the Ultimate, then reasoning is useless; there is the touch of insanity, it is mythland and fairyland, even though men may say that they are orthodox, or heterodox. Men are unable to soar with Lucifer to spy out the mysteries of Heaven; he was cast out; he fell and in his fall a stream of light was seen. Not so with mortals, they think they see and they are struck with blindness; and, the strange thing is that they will not believe that they are blind; they say they see and their sin remains; they generate a blind race who will not see, or understand, that intellectual eyes cannot perceive the mystical light of heaven and live.

6. This is the curse of intellectualism, it tries to live upon light. The Arian is the brother of the Gnostic; they delight in knowledge, and in rational truth. This is the parable of the human body and its nourishment; the chemists have not, as yet, discovered in what way the human body can be nourished with air, or with dead chemical elements. It is only the Manna, the Bread from Heaven, that can sustain life in the desert; this also is parable; these parables are as finger-posts on the way

suggesting the thought that Power may become Life and that the Life in the Bread of Life, is the ultimate thought in all these subjects. The next crisis of thought in the Christian Church after Arianism is Pelagianism. The peculiarity of this movement is that Pelagius seems to have been a practical Briton who wandered from home in search of wisdom, and found himself in the busy Roman world studying its unhappy conditions. What seems to have astonished him was that all the people, from the Emperor to the slave, from the Pope to the verger, they could all talk volubly about doctrines and heresies, orthodox and heterodox ; but few seemed to think that it was of importance to try to live a moral life. It is stated in history that the condition of society, and of the Church, at that time was very corrupt ; that men were ambitious to rule and to gain wealth ; in fact, the empire was in the last stage of dissolution. The point to notice here is that the Roman Empire was in the throes of the death struggle ; the Church had lived through past stages of development in a condition of constant warfare ; it had reached the moral stage, that of manhood ; and, Pelagius was amazed that he could not find men living the moral life in the Christian Church. This statement must not be taken too literally ; what it amounts to is that in public concourse, in the Church, and among the Clergy, the difficulty was to find a Christian man ; they were not like Joseph the son of Jacob ; they had the features of Esau, and they were living in Edom. The flesh profiteth nothing ; it is the spirit and the spiritual that is of value in a spiritual age. The religious forms and the Sacraments were highly prized by many, but, they were more like magical forms than spiritual gifts and graces. This was the unhappy, degraded condition of the Church ; men were saved by intellectual dogmas and by magical ceremonies ; but, the life of the Christian, in harmony with the moral laws of God, had no binding, uplifting influence for a good life. Pelagius seems to have felt this want of harmony in life and doctrine very much ; he fought against it like a Briton ; he may not have given full consideration to the doctrines of Grace as so ably advocated by Augustine ; and he was quite unable to see how the " City of God " could descend upon men who preferred to live in Edom and Babylon. It is man, and the man-like moral life that Pelagius stands up for ; thus he emphasises the thought, " If I ought, I can." What he believes is that man is free and moral, therefore, it is his duty to be a man and live a moral life. If Pelagius were living to-day he would not

be classed as an ethical teacher, but as a moral reformer; he would not deny the fact of Divine Grace in man; but Grace would be objective in character, limited in its operations, helpful, even necessary, but, the man must fight his own battle. He did not despise Grace, for the election of Grace is very good, still it is for men to work out their own salvation, with fear and trembling; and it will be a comfort to find that God also is working with them, to help them to will and to do what is right and good. The thought here is that this man is as one of the prophets, or as John the Baptist; he finds himself in a world full of wickedness, and it is his duty to preach repentance, judgment and the coming of the Judge and King. Orthodox thinkers will remember such facts as these; it will be seen that a moral prophet was required; the day brought the man, and he delivered his message. Pelagius had a disciple named Coelestius; it may be that he follows his master; it is conceived that he went farther into the moral world, and tended to minimise much more the doctrines of Grace. Pelagianism as taught by the disciple is summed up in the following statements:—

(1) That Adam would have died even if he had not sinned. (2) That sin, disobedience, injured Adam only, not the race. (3) That infants are as Adam was when he was created. (4) That the race does not die because Adam sinned, neither will it rise again because Christ is risen. (5) That the Law and the Gospel give entrance to Heaven. (6) Before Christ came into the world there were men who were sinless. (7) That infants have eternal life. When Coelestius was charged with heresy, as related to these propositions, his defence was that they were open questions; of course the orthodox judges condemned his views, and so they were declared to be heretical. The position of Pelagius is said to be summed up in this way; men are able if they like, if they choose, to live without committing sin; they have the power to keep the law; but, it is God that gives them the ability to do so. The question here is not that of judging and condemning, or of approving, Pelagianism; it is simply pointing out that he was the leading actor in this crisis, that is distinctly moral; the moral man protests against wickedness and he is named a heretic. "Wisdom is justified of all her children."

7. The seventh is ever a very critical stage of development; it is symbolised in Enoch; it is revealed in Abraham; it is made manifest in Moses; this is where Grace speaks; it is where Grace sums up the past; it is where Grace comes to begin, in

some new form, another stage in development. What the thoughtful student may have noticed is, that the natural religions, referred to in former chapters, have all come to life again ; they are not dead ; and they are all deeply interested in the Gospel of Christ and in the work of the Holy Spirit. Is this really so ? How can the facts be doubted ? The New Testament and profane history give ample confirmation, as to heathenism, magic, etc., as to myths, idols and idolatry. Is not Gnosticism very like Brahminism in spirit ? Is not Manichaeism, the historical and spiritual successor of Parseeism ? Is not Arianism the very essence of Greek philosophy as applied to Christ in what can be known by the reason and what is beyond the power of the intellect ? Is not Pelagius a prophet of moral righteousness, telling men in the very spirit of a Roman, that all rationalism about dogmas is valueless when the end is degradation and immorality ; and that Church ceremonies are a curse, if they are trusted in as the means of salvation from sin ? If this is true, then, what follows is the great truth that a day of judgment had come ; that the Roman Empire was near its end ; and, that spiritually the Church had also arrived at a great crisis in its history. Students ought to be prepared to ask what this crisis means ? The Church had attained to manhood. Is it a moral gracious body, like unto its Lord and Saviour, Jesus Christ ; or, Is it an Apostolic Church, that had virtually denied the Lord of Grace, and had become an accursed organization, earthly and carnal, full of self-conceit and self-assertion, immoral and degraded ; a kingdom of Edom, and an imitation of the Roman Empire in its empiric power and greatness ? If a name has to be given to this crisis, to this development, then the one that seems to fit in with the facts is the Papacy ; not the Church ; it is that organised power so well known in history as claiming all power and authority in heaven, earth and hell ; over men, nations and the Church ; over bodies and souls ; over faith and reason ; and all this in the name of Peter, the disciple and apostle of Jesus Christ. What thinkers have to do here is to go back to the New Testament, to the Gospels, and study the principles, the teaching they contain, as given to men by the Evangelists. A few suggestions have been made as related to the first and fourth Gospels, and, if the student wishes to follow the pathway of analogy, it is open for him to do so by comparing the Old Testament history of Abraham and of Israel. What may be pointed out here is that the two dispensations run on parallel

lines. Abraham and Israel are the psychical, the natural revelation, given to men to study; Jesus Christ and the Church are the spiritual revelation. What is startling when the thought is first met with, is, that the Israel of the Desert, the Land and the Kingdom, is an Israel that is rejected by God because of disobedience and idolatry at Sinai; and, that the Kingdom rejected God, Samuel and Grace, and preferred the earthly and the carnal to the spiritual. In this way Israel becomes an object lesson to teach men what they ought not to be, or do; and, the end is plainly taught, it is the captivity and death to the nation. As with Israel so with the Church; the history is that of rejection because there was disobedience, sin, spiritual idolatry; and, what is engraven into the history of Christendom is that the Papacy rejected the way of Grace, by faith in Jesus Christ, and deliberately chose the way of earthly nations, carnal governments and empiric empires. It is not necessary to enter into details upon this subject; it is not one that could be discussed with advantage; what is required is humility, meekness, teachableness, and prayer for Divine Guidance, so that those who wish to arrive at the truth in all these matters may be able to do so in the light of the teaching of the Lord Jesus Christ and of His Spirit.

It may be well to point out here that the objective forms as to the Christian religion are not questioned; it is plain enough that at each stage of development there is a new beginning, and new forms to be studied; then there is advance to psychical concepts, images, ideas, differences, duality and confusion; there follows the human attempt to idealise, to put in order what is known; and, the end, in the lower stages of development is death, the inability to realise spiritual ideals. This is what takes place in the Papacy; what is felt is that the rulers in the Church fail to idealise and realise what is Divine; the tide of Roman civilization and empire sweeps them far away from the Kingdom of Grace of which they are the representative rulers; they become earthly, carnal, Adamic and Edomic; they prize greatness, wealth, power, titles, estates and principalities of this earth; the Pope becomes a Roman Emperor, the Cardinals, the Princes, or the Dukes, the great ones of the earth; the Bishops, the chief administrators, bureaucrats; and the Clergy their servants in the great world wide empire that is of the earth and earthly. What is stated plainly here is not a new conception of the Papacy; those who are the rulers in

this great institution confess that this is their ideal ; an outward, visible, traditional and hierarchical, body, with power and authority over all men ; all the thoughts of men ; all the ideals of men ; and, if any man objects to this lordship, will not receive the Papal thoughts and ideals ; will not be subject to the Papacy, as an Ideal, then that man is accursed ; he is cut off from the Church, the Sacraments, the fellowship of the faithful ; he is rejected by the Church, and by Heaven, and is thus an outlaw from the Kingdom of God and the Church of Christ upon the earth. Those who have studied the methods of the Papacy, and expressed their views upon the subject do not speak kindly of this great institution. They state that it makes such claims, and that they are unreasonable. What the Papacy represents is a terrible despotism, full of an intolerance and bigotry that is abominable ; an astuteness, craft, policy and cunning, that might be described as devilish ; and, a persistent spirit of hatred, contempt, persecution and violence against those they ought to recognise as their brethren in Christ, that is indescribable. Thinkers will be careful to note that such grave charges as these are not brought against the true Catholic Church of Christ ; nor against the faithful followers of Christ in any Church ; it is the Papacy that is put in the pillory ; it is the Papacy that is judged and condemned as the enemy of God, and of mankind.

This line of thought about the Papacy is a painful one to contemplate ; it seems to suggest what a terrible Fall has taken place in the spiritual realm of thought ; and the words that may well be ringing in the ears of all who hear, are that men are incorrigible and unteachable ; that even the Revelation of Divine Grace in Jesus Christ, and the influence of His Spirit, are not sufficient for men. The revealed power of Grace is not enough to regenerate and save earthly men who are in the image of Adam ; the very Spirit of Christ must enter in and possess the soul and thus cast out the serpent, and the carnal devils, that have their home therein. Pelagianism, Augustinianism, and the Papacy, fail to regenerate man and mankind ; they may possess signs of power ; but, they are without Divine Life. This is the issue in this great conflict ; in Adam all die ; in Christ only there is life ; and the saved man lives, not in Adam, the dead, but, in Christ, the Living. Christ lives in him and he is living in Christ ; this is Life, Death and Resurrection to the Life Eternal. Christ is the death of ethics and of ceremonial, penal moralism, in all



its immoral, or non-moral forms. Adam, self, the moral man, are valueless ; it is in Christ, by Grace, that the true moral life is made possible ; and, both Grace, and the moral life, are gracious gifts to men by the Holy Spirit, through Jesus Christ our Lord.

It would not be right to pass onward in the study of the history of development with what might appear to some to be a judgment upon the Church of Christ. What may be traced in the visible Church could be summarised thus : (1) There is a Churchism that is known by its forms of worship. (2) There is a visible Church known by its living organizations. (3) There is a Church that exalts knowledge above Grace. (4) There are Churches that pride themselves upon their status, clergy, bishops, power, authority, wealth, and the honour of being a State Church. (5) There are philosophical, theological, dogmatical Churches, that try to define the indefinable. (6) There are ethical, moral Churches in which men are as gods ; where they worship one another ; and where the worship of God in Christ is not known. (7) There are Churches where Grace is despised ; where the clergy and the rulers are deified, as if they were gods to be worshipped. (8) There are Churches that are intolerant, that persecute those who do not think what they think, say what they say, and do what they do. It is the old question of Sibboleth, or Shibboleth ; if they utter the word correctly, they are the saved ; if not, then away with them, they are not fit to live. This is the despotic spirit and the way of imperial rule ; it is as unlike Christ and His Spirit of Grace as a demon is to an angel. That is one side of the truth, the other may be summed up thus : (1) The Church of the Spirit, by Faith, obtains the victory over heathenism. (2) The Church destroys idols and idolatry by fervent prayer and Hope. (3) The Church by the Spirit of Patience gains a real victory over Gnosticism. (4) It is the Church, in the Spirit of Love, that survives the light that is in Manichaeism and solves the problems of good and evil, of darkness and light. (5) It is by Faith that the Church perceives, conceives and discerns what is really of importance in intellectualism ; the glory is not in the intellect ; it is to be found in Christ, the Light of the World, and of the Universe. (6) The Church listens to moralists and to ministers of Grace ; and, the decision registered is that man is a failure ; and Christ alone is the Hope of mankind. (7) What then is Christ ? The Grace of God, the Saviour revealed to mankind ; the Light, the Way, the Life, and the Truth ; the only means of Grace as the way to the Father. (8) But the true Church goes on to say to all the

faithful, Do not trust in dogma, morals, or forms of Grace of any kind ; Salvation is the realisation of Christ, by His Spirit in the soul ; this is the spiritual restoration and this is the Life Eternal.

Lest anyone should be inclined to think, and say, that the thoughts expressed upon the Papacy are unkind, uncharitable, not in harmony with the facts, it may be useful to tarry here a little longer and apply the blessed laws of the Kingdom of Grace to this organisation. The point to notice is that the Roman Catholic Church claims pre-eminence, supreme authority, over all Churches, and all men, because it is the historical, traditional, Kingdom of Grace in the world. (1) Is the Papacy said to be blessed because the rulers are poor in spirit, care little for earthly wealth, and, above all things desire to enter into, and to possess, the Heavenly Kingdom of Grace ? (2) Can the Papacy be said to be blessed because it mourns that sin abounds in men, in families, in Churches, in Society, and in States ? Is it the supreme desire of the rulers to call men, all men, themselves included, to repentance, so that the God of Grace may minister upon them comfort and consolation ? (3) Is it the special mark of Grace in the Papacy that all the rulers are meek in spirit, patient and kind ? Has it been their policy to pray for, cherish this spirit in all their labours, so that, by this means, the inheritance of the earth might become their portion in the Kingdom of Grace ? (4) Has it been the characteristic ideal in the Papacy to hunger after truth and to thirst after righteousness ? To bless all who so hunger and thirst, and to give them freely and fully, all that ignorant, lost sinful men require to guide them in the heavenly way ? (5) Has the Papacy made its mark in the world by shewing the merciful, forgiving spirit toward those who have gone astray ? Does the Papacy deserve mercy ; can it expect to be forgiven in the face of history, with its records of so many merciless deeds ? (6) Would men expect that the rulers in the Papacy are specially favoured, and highly blessed on account of their holy lives, and thus able to see the Face of God as revealed in Jesus Christ ? Is it not so, that men have said, who know the ways of the Vatican, that this would be the very last place upon the earth where such a vision would be expected ? (7) Can it be said that the Papacy has deserved to be blessed, because the rulers have ever sought to act as peacemakers among men and nations ? Is this the character that men give to them, that they are, in thought, word, and deed, " the children of God " ? (8) Is it possible that men will believe that the Papacy has been the persecuted, and not the

great persecutor of the saints of Christ ? These are questions that require grave consideration ; there is ample material in history for men to study so that they may find their way to a right decision. It does not follow that, if found guilty, the Papacy should be stoned to death ; it is those who are without sin, in these matters, that have the privilege of throwing stones ; thus, it may well be conceived that the Divine Saviour with bowed Head is writing what men cannot read. Conviction of sin may bring the sense of shame. Will His Word be to all sinners and fault-finders, " Go thy way, sin no more."

8. Students of history will understand that it would not be wise, kind, or becoming, to follow up this line of thought ; it is history that must speak faithfully upon all such matters ; and there is no immediate call to arrive at a final judgment. What is required is simply to state that the period of the supremacy of the Papacy is known in history as the age of darkness ; it is night ; this is the grave, and here death reigns. The spiritual Israel has followed in the footsteps of the carnal Israel and Judah ; this is as the time of the Captivity ; there is no spiritual life, and Faith and Hope are dead. The analogy of the parallel lines of thought, deserve careful study. Nineveh the carnal, and Babylon the earthly, the idolatrous, are regnant ; and yet, the truth survives, there are still prophets, saints, priests, and martyrs, to be found according to the election of Grace. This is a stage of development where the light seems to have failed ; the vision is dark, and only here and there in the darkness can the pilgrims be seen wending their way heavenward. The peculiar figure that might be used is that of a spiritualistic seance ; the mediums are like the mystics, and the aura, the radiant glow of light that arises from them, is the only light visible. Is it not well that there is darkness ? Think, what a horrible surprise it would be, to be able to see the actions of the master of the seance, and all the tricks he could play upon those who did not see, and could not understand, what was going on in the unseen world. What is suggested is that the mediums are sensitives ; that the experiments of Reichenbach, and others, are not to be condemned as untrue ; the aura that arises from the medium may be as true and real as the light that arises from mystic saints. The word that comes from the Master here is to the point : " If the light that is in thee be darkness, how great is that darkness ? " Who can read the mysteries of a dark soul ? Who has the right to use a sensitive, unconscious medium to try to get into communication with the world of

spirits ? If the medium is unconscious ; and the leader of the seance is deceived, or a deceiver, how can men expect to get rational, spiritual messages through such unconscious and unreasonable means ? Do spiritualists suppose that they have discovered something quite new ? Is not this a relapse, a degradation, a return to heathen practices not unknown in India, Egypt and Greece ? Where the darkness reigns such seances will be found ; abolish the darkness and where are they ? They vanish out of sight in the light of Grace and Truth. They are not in harmony with physical and psychical order, with Divine Law ; and thus, it is not to be expected that scientific truth will be gained by this means. The conclusion here is that mysticism can become aurative, radiative, in the darkness ; but, the saints do not know, they are not conscious, that the divine aura of Grace is radiating from them in a world of darkness.

9. The age of darkness expresses the condition of Europe when the Papacy was supreme in power and authority. What then became of the light of the Gospel and the Life of the Church ? Has it occurred to anyone to suppose that it is possible a ray of light may be thrown upon this question by referring to the life of Abraham ? As students know, the important parts of Abraham's life are found in the Call, migrations from place to place, special revelations, Hagar and Ishmael, Sarah and Isaac, in the great trial of faith, and, in the death of Sarah. There is, however, an addition rarely referred to ; it is that of the union of Abraham with Keturah ; the numerous family she bare to him ; and, how they were sent away with their mother into the land of Arabia. They are, it may be assumed, the heads of Arab tribes ; they are Abraham's children, and they carry with them the faith, the religion, of their father Abraham. Before the days of Mohammed it is stated that religion in that land was effete and almost dead. As a rule the Arabs were not religious, they were indifferent about the gods ; many of them were little above the heathen ; but, there was a remnant, according to the election of Grace, who were not satisfied with their earthly, carnal condition ; they were longing for a better religion. Those who cherished this spirit were named Hanifs, or penitents. They desired to live a good life ; they were not a sect, or a narrow society ; they rejected the gods and they desired to worship and serve God, or Allah. They had faith in God ; they revered His Will, they felt their responsibilities ; they thought that God would come to them in judgment and punish them. They wished to avoid

sin and to walk uprightly ; in fact, what such thoughts mean is that they were the children of Abraham by faith ; and the God of Abraham was calling them to follow in the footsteps of their great father. What may not be generally known is that Mohammed was brought into contact with these faithful people through his wife's cousin, named Waraka. Their thoughts took deep root in his heart, and thus he began to realise something of the greatness and glory of the one true God, and his personal responsibility toward God. This is supposed to be the fundamental basis of the religion of Mohammed ; it is traceable back to Abraham through his own people ; it is as a child of Abraham by faith that he becomes a prophet to his people ; and the means of awakening the Arabs to the great inheritance they possessed through their descent from Abraham. It is known that Mohammed was in touch with the Jews and knew their history ; also that he had come into contact with Christian monks ; and thus the Bible, Moses, and Jesus Christ were not unknown to him. What is desired here is not to discuss the Mohammedan religion ; the visions Mohammed saw, the revelations he received, how he wrote the Koran, or in what way this form of religion became so powerful in the East. All these matters thinkers can follow up by reading the life of Mahomet, and the history of Mohammedanism. This movement is one of the great movements in history ; it arose in the East when the light had gone out in the West, thus the interesting questions here are these : Whence this movement ? Why did it take place ? What does it mean at this particular crisis in history ?

The thought suggested here is that the West remained in darkness for centuries, and that only three rays of light pierced the darkness. These are philosophy, theology, and the Papal policy ; but, there is little or no visible spiritual light and life. Islam became a great power in the earth, in religion, war, poetry, romance, law, justice, music, letters, grammar, history, geography, astronomy, mathematics, art, commerce, manufactures, and in the physical sciences. The light of Greece was carried into Arabia, chiefly by the works of Aristotle. This great philosopher appears to have summed up the wisdom of Greece, and his philosophy became the source of new life at Alexandria and in the flourishing days of the Mohammedan empire. The star of Mohammedanism was in the ascendant ; Spain and many other lands were subject to the Crescent, and thus the outlook for the West was serious. The history of the rise of Islam, of the Crusades,

and of the Caliph at Bagdad, explain all these matters ; the point to be realised is that the great philosophers, Averrhoes and Avicenna, brought back to Europe the light of practical truth by the philosophy of Aristotle. This philosophy was taken up by prominent thinkers, and it was in this way that natural history, as science, was made the subject of wide study.

Without entering into details about the Koran, the Book given to the Mohammedans by the prophet of this form of religion, it will be enough to state that the contents are original in their form, as Suras, or Chapters ; there is an introductory form which runs thus : " In the Name of God the Merciful, the Compassionate." The chief doctrines are the unity of God ; one true religion with changing forms ; the sinfulness of men in disobeying God ; the coming of prophets to teach and guide men in the way of truth ; and the greatest of these are Moses, Christ and Mohammed. Sinners are punished and saints rewarded ; there are laws for guidance in moral and divine virtues, and specially that of submission to the Will of God. The conceptions are said to be largely taken from the Old Testament. The Koran is a book revealed by God ; the faithful are not permitted to doubt this ; it is a guide for the pious who believe in the mysteries of the Faith, pray, give alms, believe in revelation through prophets and believe in the future life. It is thought that the prophet tried to reconcile Judaism, Christianity and heathenism. His life was cast in the midst of these forms of religion, and if he had attained this end by the way of love, instead of by using the sword, his standing as a prophet of truth and righteousness would have been higher. What may be noticed here is that Faith in God lies at the very root of this religion ; and, what goes with Faith is Grace, as Mercy and Compassion. These are the Abrahamic ideals ; it is doubtful if the prophet understood the great work of Moses ; or the mystic love, truth, grace and wisdom of Jesus Christ. The point that ought to receive attention here is this : If the Koran is an ideal religious book, then the book is good, and it ought to be valued accordingly. In other words, students of to-day will give the Koran the same critical, careful study as they do the Bible ; if it is a work that responds to a definite law of development, it will be accepted as of value ; if not, it is certain that it will not be accepted as Divine, upon the authority of Mohammed, or of any other man. The time has gone past for what has been named " blind faith " ; there is that which men are compelled to believe, as the Ultimate, and related

ultimates, as conceptions ; but it is equally true that all thoughts arising out of ultimates must be capable of being placed in their true relations, organically classified, and nothing short of this will satisfy scientific thinkers. This may seem to those who do not understand such matters to be rationalism ; it is not so, men of science are being taught that rationalism is not science ; it is too often empiric self-assertion, without sufficient knowledge of all the reasons, the relations, that underlie the subject considered. A rationalist might be inclined to say, " I will not accept Mohammed as a true prophet, because the history of the religion condemns the whole system ; the fruit can be seen, why trouble about the seed ? " There is truth in this statement, but it is not the whole truth ; the same argument could be applied to Judaism and Christianity, and they would be condemned by their fruits, as tried by the Gospels ; and, by the history of Christendom. This being so it would not be fair and reasonable to condemn Mohammedanism because the history of the Empire is so black ; there are the far wider problems of good and evil, of truth and ignorance, and the baneful influence of the sword, of despotic power, of ambition ; of all that is earthly, carnal and devilish.

In the light of the law of development the real questions that seem to arise in connection with this religion are these, taking it for granted that this religion is the fruit of the Arabian soil, and of Arabic thought : Would thoughtful men expect to find, as arising out of the midst of heathen conditions, from the seed of Faith and Grace, something different ? Is it reasonable to suppose that Mohammed would equal a Moses trained in Egypt, or a Jesus Christ as brought up in Judaism ? Is it so that history, and environment, have little value ; in fact, getting back to the root thought, Has development real meaning ? Does development in religion, as in all other realms of truth, mean the facts, the true, related thoughts, the conditions, the scientific order, in which the Divine Purpose of Grace has been revealed to men in history ? Is it correct that the real difficulty for the student in studying the history of development is that the Purposes of God in Grace are not revealed in logical order ; but in the thoughts, words and actions of men ; in the great struggle going on between good and evil ; and, men being ignorant, not knowing the plan of campaign, they are lost in the conflict and are quite unable to comprehend all that is going on over the whole range of the battlefield. It is the conception that the Arabs are the descendants of Joktan, and the children of Abraham, by natural descent, within

the realm of faith, that raises such questions ; there is pause to enquire, whether there is, or is not, in the Purpose of Grace, a link here that may not have received due consideration ?

About the direct line of development, from Adam to the Lord Jesus Christ, there does not seem to be any serious difficulty ; the order can be traced ; the light increases by the way ; the names of Adam, Seth, Enoch, Noah, Shem, Terah, Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David, the prophets, John the Baptist and the Lord Jesus Christ, sum up the way of Faith, of the Promises of Hope in Isaac, and of Hope as realised. Churchmen conclude that the light is carried forward into the Church ; that the Church cannot lose the light, because this would mean the extinction of light in the world, and the failure of the Divine Purpose of Grace. This seems to be a thought much cherished by those who believe in a visible Church of Christ in the world ; they are the people ; they have been endowed with light from heaven ; hell might prevail in the world, but in the Church the Light cannot be put out and Life cannot die. In the Light of development this argument has failed over and over again ; it is only necessary to refer to Israel and the Captivity, to the Jews and Judaism, to see that this kind of reasoning is faulty ; it is an assumption that the Will of God is known ; and, that it would not be possible, or right, for God, to do the same with a perverted, wicked Church of Christ. Of necessity this must be a painful subject for those named Church people ; who exalt the Church above the Heavens of Truth and Righteousness. What if God does not agree with this doctrine of the Church ; will not be limited by it ; has wider and wiser purposes in view for mankind, than have been conceived by Church people ? The point to consider here is that development may not have revealed its last word upon this subject ; it may be that men are not ready to receive fuller revelations ; they may be looking in the wrong direction, and thus the light of truth cannot be seen. What will be suggested here is that the light of the past may throw light upon this matter ; and devout thinkers will do well to consider this subject.

What will be found in the Bible may be expressed in this order : (1) The revelation in Genesis from the beginning to Abraham is as the Power of God ; that is power in a physical sense, as an objective order ; from Abraham to Joseph and Egypt it is Life, in a psychical sense, as a subjective order ; the germinal conceptions are all there and they end in Joseph's brethren



and their families, as in a sense rejected by God, punished because of sin, and left to suffer in Egyptian bondage. (2) There is redemption for Israel under Moses; the nation is formed; the Desert reveals the Power of God to redeem His people; and, there is Life in the Land, the King and the Kingdom; the end being apostacy and the captivity in Babylon. (3) There is the revealed Power of God in the Restoration, in Books I Chronicles to Song of Solomon; in the Prophets, two series, and in the Gospels; the great truth being that Christ is the Power of God for Salvation and Restoration to all who believe. The Life is revealed in the Epistles; Judaism comes to an end; and, the Jews are scattered over the face of the earth. In each of these instances there will be found the twofold rejection and punishment; as at the Flood and Babel; in the exile of Jacob and the bondage in Egypt; in the Desert; and in Kingdom and Captivity; in the Jewish subjection before the rising of Judas Maccabees, and in the destruction of the City, Temple and nation, under Titus the Roman Emperor. The stages of development may be taken according to the method of Christ and there are eight such days of judgment in history; or, if taken according to the method of the Spirit there are four great examples of judgment and punishment. The three great stages have been suggested; the fourth has to do with the Christian Dispensation, in the spiritual age, and thus the thinker must try to get beyond the earthly, carnal forms, and try to perceive the spiritual results. The history of the Church, from the Apostles to the supremacy of the Papacy is that of the Revelation of the Spirit in Power, with this result, that the Papacy is seen to be the antithesis of Divine Power in Grace; it is earthly, carnal power incarnate; it is the great apostacy; it is the Light of Truth changed into darkness and ignorance; it is the Life of the Spirit of Christ completely perverted. Men do not see this because they are immersed in the darkness; the light in them is as darkness, thus the darkness is very great. What the thinker can do to realise this more fully is to read the history of this period; it will be seen that men at that time were dreading the judgments of God; they were very superstitious; they were looking for the last day; and, the figure of the Captivity in Babylon, was applied to the Church in its miserable, schismatic, degraded, earthly condition. What has all this to do with the rise of Mohammedanism may now be asked? The answer may be that this is the form of judgment and punishment upon the Church and

Papacy ; and, this is a new beginning in Grace and Mercy, in Compassion. The old, old seed of Faith is seen springing into Life once more in a way that men would never have expected. The highly favoured Roman Empire had followed in the footsteps of the Jews ; they had despised and rejected Divine Grace ; God had called the seed of Life, so long apparently dead in Arabia, into living activity ; and the despised, degraded idolaters, through Mohammed, were roused to fear, worship, and serve, the God of their father Abraham.

There is another way of looking at this subject that may prove useful to devout thinkers who are groping their way in the darkness ; it is that of progressive development in history. What men see in the Bible is the wonderful story of an invisible Power, carrying on the Divine Purpose of Grace among men with this result, that, time after time, Grace appears to fail and earthly power seems to be regnant ; yet, when the student looks again, he finds that evil has been punished ; a new form of development is going on, and there is actual advance, after each failure. For example, evil seems to be triumphant before the Flood ; yet it is not so ; evil is destroyed, and Noah and his family are saved. There is confusion at Babel, but Abraham lives and in his seed the whole earth is going to be blessed. The sons of Jacob persecute their brother Joseph ; he is sold as a slave ; he is raised to power and honour ; and they, and their children, are reduced to bondage ; but, the issue is redemption through the mercy of God for the nation of Israel. The kingdoms of Israel and Judah sin against God and become base idolaters and the punishment is the Captivity in the East ; but, the result is the Restoration, the prophets, Judaism, the coming of Christ, and the Gospel carried by His apostles to Samaria, Greece and throughout the Roman Empire. Here the Bible, as a revelation, as a means of Grace ends ; the great lessons of the Divine Purpose of Grace have been given to men in all these forms ; it is now time that Jews, Greeks and Romans, should try to comprehend what these lessons mean. What is the verdict of history ? The Roman Empire, and the Papacy, followed in the footsteps of carnal Israel ; they preferred the earthly, the carnal, the portion of Esau, to the Inheritance they had received from Christ ; and the end was darkness and death in the spiritual world. What may be noticed is that the Divine Purpose of Grace advances from the man to the family ; from the family to the tribes and kingdom ; from the kingdom to the wide Roman Empire ; and, even here the

development still advances, the leaven of the Gospel of Grace, in Jesus Christ, must be inwrought into the whole human race. The field is a man, a family, a nation, an empire; and, the empire is destined to produce the seed that is going to be the means of saving the world. This is something like the vision presented to view in the crisis of the Roman Empire, the Papacy, and the rise of the Mohammedan power in Arabia. It is the despised Arabs, who are to be stirred up to a white heat in the fear of God, as the seed of Faith; it is in that Divine fire that the power will be changed into life; because faith is life; and, where faith exists, life will be manifested. To put this matter in a form well known to Christian thinkers, Christ does not commit Himself to men; He knows what is in them. Men ought not to suppose that they know more than Christ; that they can bend His Divine Purpose of Grace to their ideals; He permits them to work out their perverted, foolish schemes to the uttermost; and, in ways they never suspect, He begins anew His great work of Grace, ever keeping in view the salvation of the whole world.

10. The suggestions that have been made, as relating to the Divine Purpose of Grace, as referring to the Mohammedan power and religion must be taken for what they are worth; that they are likely to be condemned as heretical, and even absurd, may be fully expected. It is the old question in another form: "Can there any good thing come out of Nazareth?" changed into this more serious one, "Can any good come out of Arabia?" As already suggested this leads on from Averrhoes and Avicenna to the Renaissance in Europe; and, through the Renaissance and the Reformation to the great crisis that exists at the present time. What has to be suggested here is that the Renaissance means the revival of learning in Europe; the change from the period of darkness, brought about by the despotism of the Papacy, and the Holy Roman Empire, into a renewing of light, the dawn of a new day. It is also said to be a re-birth; there is the manifestation of new forms of life; it is not an intellectual movement merely, where men produce new forms of philosophical, theological and political conceptions; there is the desire to rise above the degraded conditions of Papacy and Empire; men are beginning to think more seriously; and their thoughts, when turned heavenward mean faith and the divine life. It is not necessary to point to any date when the Renaissance began. The Spirit of Christ works very silently in the souls of men; they do not know that they have once more passed into the current of the River of

Life ; they are carried forward ; the day is breaking and there is life spiritual. This is a new psychical stage of development ; and, if the thinker wishes to follow a parallel line of thought, he will find it in the first series of prophets in Israel. It has been suggested that the Books I Chronicles to Song of Solomon, are the fulfilment of the generations of Esau ; and, the prophets of the generations of Jacob. The Arabs under Mohammed may be compared with Esau ; and, the prophets of the Renaissance with the prophets in Israel. What this means is not analogy only ; it is likeness with development ; it is a new order, and the question to be asked is, what form the likeness takes ? In the prophets of Israel, as pointed out, the realm of thought is psychical ; it is that of visions, perceptions, conceptions, images, thoughts, and ideas ; there are great hopes for the future ; and the King and the Kingdom will surely come.

The Renaissance in this sense is a great movement ; it is known, in its early forms, as Scholasticism, and it lives on in Europe in all kinds of schools of thought, ever groping toward the light, and throwing off new forms of life. The Papacy is at the centre ; but it is the place of darkness ; the power ever trying to obscure the true light ; and, wherever any new form of life sprang up, that did not agree with the theological forms of Rome, the result was persecution and death ; the torture chamber, the Inquisition, and the fiery stake. The ideal of Roman Empire and Papacy, was a union of these powers to reign in the Name, and in the Authority of Christ ; but the dual powers could not agree for any length of time ; thus they alternately banned and blessed each other ; at one time, the Papacy was under the Emperor ; at another the Emperor was at Canossa and under the heel of the Pope ; and, unquestionably both powers aimed at gaining supremacy. It was the Esau inheritance that both powers desired to possess ; the Empire openly so ; but the Papacy had in it all the subtleness of Jacob, and desired and claimed birthright and blessing. What followed was schisms and divisions ; the nations were wearied out with the domineering despotic authority of both powers ; thus the falling away of loyalty to Empire and to Papacy. The nations became more national ; the native languages were cultivated ; and the great feudal system began to break up in Europe. Men began to think and to live ; thus they could not endure the despotic power of the Empire, or the outrageous claims of the Papacy. In other words the life at the heart of Christendom was bringing about

disintegration in the supreme forms of government ; and, this life was living upon what had once been alive. The thoughts that are found in the Renaissance are, disintegration, new light, new life, and new men who were faithful to the light they possessed. As the psychical in Judaism can be signified under the names of Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, and Obadiah, who saw visions of God, and looked for the Coming of the King and His Kingdom, so the psychical period, as Scholasticism, and Renaissance, may be summed up under the names of Erigena, Anselm, Thomas of Aquinas, Duns Scotus, Roger Bacon, Bruno, Jacob Bohme, Tomaso Campanello, and many others. The age is that of change ; the prophets of truth see visions of all kinds ; they perceive truths of great importance ; they have lofty conceptions of truth as related to the past ; they cherish hopes for the future, but not upon the narrow lines of despotic authority in Empire or Papacy. There must be some means found by which there will be a more harmonious balance of power ; because centralisation in what is earthly and carnal is bondage, and thus those who would be free must be prepared to strike for freedom, and, if necessary die for liberty and equality. What may be pointed out here is that later thinkers, such as Roger Bacon, had their thoughts turned away from metaphysics and theology to the natural sciences ; the matter of chief importance for them was not Greek philosophy as taught by Plato, but the life moral and intellectual, in the direction of the thoughts and works of Aristotle, who studied Nature after the fashion of the present day. The new Platonic schools, and theologians, would say that this is the degradation of philosophy and of theology ; it is going down into the world of materialism, of the senses, instead of rising to divine ideals. It is this practical aspect of life that is the great inheritance from Aristotle, via Alexandria and Arabia ; and Averrhoes and Avicenna were the special means of wakening Europe to the great value of the natural studies, and of science. If the thinker will reflect for a moment, it will be seen that the gifts of light and life from Arabia to Europe may be found in this ; it is a departure from the local, the national, and empirical to the universal. If men would know the meaning of Nature they must study Nature ; there is no degradation in trying to walk in the footsteps of the Spirit of Christ ; it is in Nature that men find universal perceptions, conceptions, images, thoughts and ideas. The way to find life is not by abstract conceptions ; it is by taking hold of

every concrete thought, and tracing every definable relation of thought to thought. It does not follow that the Arabs understood this; they are not represented as being great original thinkers; and, in this direction, they will not compare favourably with the Greeks. The ideals are different. The Greeks seek after wisdom; the Arabs, of the race of Shem, the children of Abraham, seek life in the fear of God, in faith and obedience to His Will, or Islam. At the root of the Greek ideal there is self and self-assertion; at the root of the Arab ideal, it is God that is great; it is law that has authority and must be obeyed. It is quite true that this is only the germ of life; but, the germ is of inestimable value; and all devout thinkers, at the present time, will side with the Arabs against the Greeks, by declaring for Faith in God as the essential in life; and, for obedience to Divine Law in all its forms, because this is life, in all its manifold, universal manifestations.

11. The conception thus far, in this stage of development, is that Life is God; it is in God essentially. Life comes to men by the way of Faith, by Abraham, the father of the faithful; the Arabs are the children of Abraham by nature; and, in due time, by Grace, and thus they are called to the life of faith and of obedience to the Will of God. It is quite true that they enter the River of Life late in time; this is their destiny; they live after the mother of Grace, Sarah, has gone to rest, thus it is quite fair to infer that they will come into the history of the Divine Purpose of Grace, after the fall of Israel and Judaism. The thought in Genesis as germinal, is that it is Ishmael that is the father of the forms of life. Abraham is the life germ, the source of life by the way of faith. Ishmael, the living, comes from Hagar, the Egyptian woman, the earthly; he lives and generates, and his generations are names, twelve tribes, a nation. Again Ishmael is found in history in Egypt; the redeemed living nation living in the Desert, under the shadow of Law, promising obedience, worship and service; living the life empirical, dying in the Desert, and yet living and entering into the promised land. These conceptions tell men from whence Ishmael, the Nation redeemed, and the Arabians, came, and when they entered the onward flowing River of Life. The interesting part of the story is that the Arabs are so like Ishmael in many ways; that they enter the River of Life unobserved; they come in where men have no chart showing that they are expected to come; they take the lowest place at the Feast of Life; they

do not even appear to know that they have been invited to come to the Feast; they are the objective, the physical forms to be studied, as to the strange, far-seeing, roundabout way, that the God of Grace is pleased to use, to save, and redeem, all the children of Abraham, and all the world through them.

Life physical is known by the science of anatomy; it is, by this means that men discover in what way life is developed by organs; life psychical is by images, concepts, thoughts, and ideas. Life is found as germinative in Rebekah; in the womb the unborn twins seem to strive, to be antipathetic; the mystery is revealed, they are the children of destiny; they are the mysterious claimants to a great birthright and blessing; the elder, the heir, being carnal, prefers the mess of pottage; the younger, being full of cunning attains to the shadow, and seems to lose the substance. Again, Life is the promised land, the nation, conflict, two parties, the earthly and the carnal; they fail; it is the forms that they realise, the Commonwealth and Kingdom vanish away and the end is death. Again the forms are discerned in the Renaissance; there is life spiritual; there are brethren; they are enemies; there is conflict; it is the old story rehearsed under new conditions; there are two nations, two ideals, conflict and confusion.

Life, it will be observed is not a simple problem easily solved; the voice of the mother of the Renaissance may be heard enquiring of God, why she is in this travail and what her experiences mean? The reply is that the womb of Time is quick with two lives, two nations; and, that their destiny is known. This is the story of the Reformation; the Power of God has been revealed; the Life of the God of Grace has been manifested before men; and that life is called to awaken to consciousness; to look out upon the world and to consider the miserable, unhappy condition of those who thought and said, that they were the favourites of heaven; and, that they were actually in possession of the key that opens the way to heaven; the key that confers all authority upon the earth; and, the key that opens the doors of hell to permit evil-doers to pass by the way of purgatory to heaven. These are great claims; they may have been honestly made by self-deceived men; but the on-lookers were not all so ignorant, so debased, as to believe such stories. When this boasting was very loud in Europe there were many voices heard saying that such words could not be true; there were men brave enough to say that the Papacy had become apostate; and,

that nothing short of returning to the faith of the Apostles and to the Gospel of Christ could save Christendom. There were those who complained that the Papacy was the visible representation of wealth, luxury, worldliness, and had sunk so low that it had become heathenish; others said that the Curia was an ostentatious abomination; others said that the Cardinals were rapacious and full of pride; that immorality and simony were rampant; that the Clergy were creatures subject to vice and sloth; and that nunneries were more like brothels than sanctuaries. If all this is true, and historians do not care to question the facts as thus stated, then the wonder is not that there came a Reformation, but that the Angel of Judgment did not come to destroy the Papacy. It is a horrible thought to conceive that these were the servants of Grace, of the Lord Christ, in the House of Grace; and, it was in His mercy and pity, that He kept back the sword of destruction and gave space for repentance. It is well to remember that these things took place in a spiritual age, when outward and visible signs are not given to men. What if judgment did take place? What if Esau found no place for repentance? What if the Papacy of to-day is the direct heir of the Papacy of the past? There are those who suggest that there has been no thought of repentance; and that the Papal claims are more outrageous and blasphemous to-day than at any stage in past history. Those who form such conceptions, after the careful study of all the facts, ought not to be condemned when they express their thoughts upon such subjects; they are trying to sum up the facts; they are not judges; and they do well to wait the coming of the Judge, Who knows all the facts, Who will judge righteously.

In the development of life there is the stage of scientific morphology; that is, of all comparative forms of life. This is where the students wish to find out the history of life not in one form only, but in what way forms are related to each other in historical continuity. This is the evolution ideal of to-day; but, as the Reformation age was pre-scientific it follows that life at that time was studied empirically, intellectually, and morally, so that men might possess rules for guidance in the journey of life. The Papacy may be conceived as saying, the reason why priests teach men is, because they are ignorant of the way of life; and, what is taught is that form of divine doctrine authorised by the Church, or Papacy. The reply of Protestants may be expressed thus: How are we to know that what



the Papacy teaches is true and right, seeing that the lives of the teachers are not in agreement with the teaching? Who gave priests authority to teach? Who gave them the doctrines they teach? What right have they to bring us to discipline, if we question their authority, deny their doctrines and abhor their teaching? This is what is meant by Protestantism; it is protesting against the pride, power, authority, and arrogance of the Papacy, it is saying, "we prize the moral life, and Grace, more than pretensions; we declare for private judgment, and we will not be subject to the Papal despotic government." It is fully granted that this step is a very serious one; and, Protestants have always known what this revolt means; they have no wish to minimise the truth; they declare that they prize truth and righteousness, faith in God and obedience to His Will, as revealed in the Bible, as paramount; they have no choice to act otherwise; they would be apostate renegades to God, faith and duty, to Christ and His Holy Spirit, were they to submit to wicked ambitious men, to traditions, ceremonies, and to an authority conceived to be unreasonable and false. The Protestant expresses his convictions, when, looking upon the Papacy, as represented by history, he says, "that as a free spiritual man in the Kingdom of Grace, and of Christ, he will not bow the knee to Esau, or his dukes, to great names and kings, to the earthly and the carnal. He will not conform to Judaism, traditionalism, ceremonialism, to conditions that are dead long ago, and ought to have been buried out of sight. Protestantism is life in revolt declaring that it will not be governed by the icy hand of death; it is the free spirit crying for freedom, for liberty, for restoration, for nobler ideals, for righteous states, for sacred Churches, for the life of faith in Christ and freedom in His Spirit. What this means is that the men have been awakened, aroused, and, they see their condition of bondage under what is earthly; they turn in anger and contempt upon the carnal things that are said to be true religion and tear them to pieces; they cry for the Spirit to give them help in the conflict with the subtle devil that would deceive them; and it is because they are men and not machines, that they protest against what their souls abhor.

If this is the spirit of Protestantism, in the true sense, then what follows is this; schism is not a sin; and it is useless to pretend that it is so; the sin would arise when a living man finds himself tied to a dead body and he has not the courage, the energy, to sever himself from what is dead. Is it an ideal life to be the

daily companion of a corpse ; to try to nurse the corpse back to life again ; and to find that it was a deadly enemy that would kill the spiritual life if an opportunity offered. All this is in the line of thought described in the Epistle to the Romans ; the life is intolerable, and thus the urgent cry, “ Who will deliver me from this body of death ? ” Freemen, of necessity, look out upon this world, in their ignorance, with their empirical conceptions in different ways and see different visions of truth. The Papacy formulated its ideals at the Council of Trent ; and, these are the Infallible forms that all who believe in the Papacy are required to swallow. Lutheranism was expressed in the Augsburg confession. Calvin, in Geneva, gave to the world his Institutes. Zwingli expounded his conceptions for German Switzerland. Farel would have taught the French. Knox, and others, educated the people of Scotland. England possesses the Thirty-nine Articles of the Faith ; and Westminster is the home of the Confession of Faith. What then, the thinker will ask, are all these varied forms of doctrine deadly heresies, because they do not utter the same Shibboleth ? The conception is absurd, these are only differing forms of philosophy, of theology, and of practical politics ; there is room for them all ; they all express differing forms of the refracted light ; and, what they ought to remember is, that they are all brethren ; that they have all received special gifts of Grace ; that they have not seen the perfect spectrum of truth ; that two-thirds still remain invisible and that only by re-refraction, a wise synthesis, will men see the light of truth. This line of thought will not be acceptable to the Papacy, to dogmatic theologians, and to men, who with immeasurable self-conceit set themselves up as the judges of their brethren. It is well to remember that the presbyter may be as dogmatic as the priest ; that the Convocation may be as infallible as the Curia ; and, that synods and unions may be equally self-assertive in declaring that they alone, of all the Churches, possess the true interpretation of the word of God. As the line of thought here is meant to be limited to the question of religion, it is not advisable to enter into a consideration of Papal, State, or Free Churches. There is no intention here to encourage men to form all kinds of Churches and create differences in forms, thoughts, ideas, or ideals ; what is suggested here is that this is the Day of Faith, Hope and Patience ; that there ought to be wise, and wide, toleration ; and that all Christians, to the utmost of their power, should try to live in the bond of peace and in the spirit of charity. It is

not suggested that the Protestant, the Free Churches, are all that they ought to be; they know that any such claim would be wrong. Philosophers are beginning to doubt their own superior wisdom, and to conceive it to be possible that there are lines of truth they do not quite understand. Theologians, it is said, are wondering where they will find themselves when the Lord of Grace and Glory sheds new light upon His Sacred Word. Politicians, secular and sacred, seem to be the only classes of thinking men who are not feeling the pulsating life of the new age; it is strange that men, practical men, in close touch with the changing world, are unable to see that as a rule, they are firm believers in Esau and his birthright, and do not understand that the day is drawing near when he will have to take the lower place in the presence of the King, the Lord from Heaven.

12. The devout thinker, it may be assumed, will here be ready to ask, By whom has this Revelation come to men? Whether does it tend? Can it be said that the days of empiric forms of reasoning are passing away? If this is really so, then what is the outlook for the future? To the first question there can only be one answer given: It has pleased the Lord Jesus to reveal to men, by what is termed the methods of Christ, and of His Spirit, the order of development found in Nature, man, history, and in the Bible. It is given to men to face this great truth; to give it their serious consideration; and to try and grasp what it really means. That the methods named are to be found in Nature, those who are students of Nature are not likely to deny; the rhythm of the music of the Heavens is everywhere heard, and those who have no ear for this music will do well to cultivate the realm of knowledge before giving an opinion upon this subject. What this means is that the forms are to be found in Nature in all their wonderful diversity; and, what follows is that the man who studies forms, perceives images, conceives thoughts and entertains ideas, sees that the psychical is in harmony with the physical; and this is the way in which the realm of the mind of man is stored with ideas. The music in the Heavens of Nature is heard in the mind of man; and, what is very strange, man cannot tell in what way this harmony takes place. A devout thinker will not hesitate to express his belief that this is not the conscious work of man; it is not that of unconscious Nature; it can only be attributed to the Divine Spirit, as expressing Divine order and law. History is a record of the thoughts of men about Nature, man and mankind, including

all kinds of forms, ideas, and ideals about religion ; in other words, this is the empirical world of intellectual enquiry of moral action, of faith in God, of unbelief and rebellion against His Will. The Bible is the book revealing the way of salvation from sin, by the way of development ; and as a revelation, it is mystical, and a mystery, to men, because they have not known the order, and the laws.

If the question is asked, Whether does this Revelation tend ? The answer would be in this direction ; it is to lead men to believe, know and understand, the Glory of God, in His Divine Purpose of Grace in Jesus Christ, our Lord, the Son of God, the Saviour. It carries in its life current the story of the disobedience, ingratitude, sinfulness, pride, presumption, ignorance, folly, and shame of mankind. It is a marvellous revelation of the Grace, Mercy, Patience and Love of God toward the unworthy. The River of Life is brought near to men ; they are invited to enter therein, to wash and to become clean ; to receive the gift of the Wedding Garment, and to sit down in joy and gladness at the Feast of Love. This is the kind of message that comes to the individual man ; the Baptism of the Spirit is for individuals ; nations may enter the River of Life in the day of the plentitude of the Power of the Spirit, but, they enter one by one ; men are not saved by magic, or in the mass ; there must be attunement with the Divine Spirit of Christ for Salvation. It is one thing for masses of men to descend into the river Jordan to be baptised with the water that ends in death ; it is quite different with the Baptism of the Spirit, because then the symbols are the dove of peace and the fire of purification ; it is spiritual baptism into the ever-living Spirit of Christ. Whether will this baptism bring men ? To the Christ, to the Life Eternal, and to the heavenly Home of many mansions.

Can it be said that the days of empiric forms of reasoning are passing away ? Can it be true that the Babel confusion of philosophy, theology, politics, and of religion and Churches will come to an end ? The student will require to be careful as he tries to think what such questions mean ; so that devout thinkers may not stumble and fall when such thoughts are presented to them. What is meant by empiricism ought to be understood ; in general, it expresses the thoughts, the reasonings of men who are doing their very best, from the standpoint of the Intellect, to define the knowledge they possess. All true thinkers, short of pure science, must be empiric thinkers ; that

is to say they are trying to put into intellectual order the knowledge possessed ; in philosophy they are trying to classify the order of nature ; in theology the conceptions of men about God, in the light of the Bible Revelation ; in politics how men ought to live in families, societies, states, and internationally, so that a true moral order of life and government, that will be for the good of all men will be attained. These thinkers have no standard by which they can measure, or set their thoughts in order ; what follows is that they think differently ; they have different ideals ; they are empiricists ; they cannot agree. What the Papacy arrogantly asserts is that it does possess an infallible standard, and it is endowed with authority ; thoughtful men look the braggart in the face, smile with a gesture of contempt, turn upon their heels and walk away ; it is utterly useless to reason with such an impostor. It must be the same with all empirical thinkers, in all realms of thought that have no defined standard method of thought ; thinkers ought to see that this must be so ; and, further, they ought to proceed to satisfy themselves that this is a form of universal truth. The sin of empiricism is that it will not recognise that Christ alone is Standard Truth ; and will not believe that this can be true. It is the standpoint that is condemned ; it is men asserting other standards than Christ ; and not desiring to be taught and guided by the Spirit of Christ. It is not easy to get empiric thinkers to see and understand what this line of thought means ; they seem unable to turn round about and grasp what pure science means ; they think that such thoughts are mystical, and mystifying, and will not give the subject their careful study. The time has arrived, or, it is very near indeed, when students, in the physical realms of Force and Life, see, or will see, clearly, that there are these two related ultimates at the root of all their thoughts, ideas, reasoning, relations, conditions and ideals ; these may be conceived as One Ultimate Power ; but the Ultimate One becomes a duality of Powers. What follows from this *belief* in the One Ultimate Power, and of the dual forms, of Power and Life, is simply this, that Science defines all the related thoughts in these realms ; places them in their order ; conceives this order to be Divine Law ; it is not caused by man or by chance ; it is the Revelation of God in Nature. This is the simplest form in which this subject can be conceived or expressed ; the order and the laws are forms ; the perceptions become conceptions, thoughts, ideas ; the ideas become ideals most wonderful in

their significance ; and, the thinker seeing the Glory of God in the face of Jesus Christ, can only add one word, Amen. As it is with the physical world of Nature, as revealed in the principles, or the related ultimates, of Force, Life, Spirit, Mind, Intellect, the Moral nature, Grace and Sacrifice, so it is in the spiritual world of Grace, that realm of truth revealed in the Bible. Grace and Sacrifice are the related ultimates in this world of thought ; it is Grace that is as Power, or Force, and Sacrifice is Life, that is to say they are analogous in their nature, order and laws ; the One Ultimate is the God of Grace ; Christ is Grace as the Power of God unto Salvation ; and, He is also the Divine Sacrifice for sin in His Life, Death, and Resurrection, from the dead. The scientific order of the realm of Grace is revealed in the blessings uttered upon the Mount ; they are set in rhythmic order ; they define the laws of Grace ; and, what is wonderful far beyond human conception, is, that the music of the Beatitudes, and the Sermon on the Mount, gives the keynote to the whole of the spiritual music in the Bible. Men will not believe this until they are led by the Spirit of God to see that it is actually so. In a true and real sense, the Bible is a book that contains the science of the way of Salvation ; and to know this way is to possess Divine Wisdom. If then from these two standpoints men see that they attain to science, that is to a standard order of thought and Divine order and law, what may be expected to take place in the future is this : there are two other worlds not as yet reduced to scientific classification ; the first is that of Spirit and Mind, or the psychological world ; the second that of the Intellect and the Moral realm, or the empirical world. The first is very dark, almost inscrutable, and yet there is light getting into it through the avenues of the senses and the nerves. It is a world of order and law ; about this there can be no question, because, if it were not so men would not be sane or rational. The second that of the Intellect and the Moral nature of man, it is seen must conform to order and law ; it is the Intellect, that is the reasoning, relating power, placing thoughts in their order ; and, the Moral nature is man, as subject to law, the Will of God, obedience and duty. What science is saying in these days is, that it is imperative upon devout, thoughtful men to understand and realise these facts ; to place their feet upon the Rock of Science ; to study the psychological nature of man as it ought to be studied ; to use the Intellect in a rational and wise manner, and not after the way of the serpent ; and, to live the moral life in harmony with

truth, as good and righteous ; and, the issue will be psychical and moral science ; true Science and Divine Wisdom.

What is the outlook for the future ? The past throws some light upon the future ; the past is being fulfilled ; the seed has produced the tree, and the tree is putting forth its strength to reproduce new seed. The Arabs had no conception of all that was involved in the seed of Faith from Abraham ; and, in the seed of philosophy they received from Aristotle. This may be where the modern life of science is so wonderful ; the father may be conceived as the Heavens of Faith in the seed of Abraham ; the mother as Greece at the highest stage of intellectual development. The Desert of Arabia is the field in which the seed grows ; the earthly womb out of which faith and wisdom have their generations. This throws a new light upon what was difficult to apprehend ; in what way a race like the Arabs, could suddenly, apparently without any historical training, conceive and bring forth the civilisation of Bagdad and the philosophy of Averrhoes. Looked at from this standpoint, the student will be able to discern more clearly in this way the order of development in history ; it is Grace, by Faith, and obedience, that is the father of development under all changing conditions ; and, it is wisdom, as earthly, that is the mother. This is the story in Babylonia ; faith is living in the race of Shem, and the fruit is Terah and Abraham ; faith is living in Israel in bondage in Egypt, and, it is Moses that is the son of the Egyptian mother as wisdom ; faith is living in the Israel of the Captivity, and it is Daniel that is the son of the wisdom of Babylon and the East ; faith is in Israel, but the mother of Judaism is found in the books from I Chronicles to Song of Solomon ; there is faith in Judaism but the mother of Christianity is Syria, Greece and Rome ; there is faith in the heart of humanity, in the Arabs, but the mother is the most highly developed Greek type. What the Arabs in their day and generation gave to Europe was their own restored faith in God, and obedience to His Will ; but the mother was endowed with the very highest, intellectual, ethical and scientific conceptions. The field of Arabia might be very sterile ; but Faith, as the Seed of Abraham ; and, Wisdom, the Seed of Aristotle, was like unto a union of the gods ; they were the generations in whom there is the life eternal. Further, as related to this subject the thinker will not forget that faith in Mohammed was not limited to the land of Arabia ; he too represented a trinity, in the faith of Arabia, the living spring of life in Israel and Judaism, and, the River of Life in Christianity.

Coming to the development in history, the thinker will not look for definite scientific order in the psychical stage; there are new images seen, great conceptions are perceived, the thoughts and ideas of men are being changed. In the empiric stage very definite results are obtained; the Ptolemaic system of astronomy is abolished and the Copernican system is recognised as the true explanation of the mechanism of the heavens. This was a revelation of the first magnitude; it changed the whole order of thought; from that time the earth is only a small planet attending the sun; and man is taught that for the future, the mechanism of the heavens and the earth ought to teach him that self is not central and supreme but planetary and subsidiary. There followed in due time the discovery of the law of gravitation; the Atomic theory of matter; the conservation and the correlations of the physical forces; light and spectrum analysis; the dissolution of atoms and their final analysis into three rays of force. In the realm of physical life there came the discoveries of anatomy as related to organs; of morphology as related to all kinds of forms; of physiology as related to functions and health; of neurology as related to nerves, special senses and the brain; of the oneness of life in all diverse forms; of disease, as departure from the physiological standard of health; of germs and germ-cells; the germ theory of disease; the origin of species; the theory of evolution; and through all these the far reaching conceptions of Mr. Herbert Spencer in his philosophy. It is only necessary to add here that, science and philosophy as thus viewed from the physical, the natural standpoint, has completely revolutionised the ideas and the ideals of men; the world of thought is completely changed and it is only those who are familiar with all these discoveries, this order of development, who are able, in some measure, to realise the greatness of the change. The name given to all this knowledge; what expresses its summation, as natural, is evolution. It is man, at the pinnacle of the temple of science, and wisdom, looking round upon the universe; he is earthly and the serpent is at his side. The serpent has not lost the power of speech; and it was something like this he was heard saying to the man: "All this is mine; it is my work; it reveals my glory; kneel down, worship me, and to you I will give the power, glory, honour and dominion over this creation." It has been whispered abroad that the man obeyed the serpent, he worshipped the devil of self, became self-asserting, glorified self, man and mankind. This is one of the great crises



in history ; and this is where the natural gloried over the spiritual. What history in Christendom reveals is, that the Kingdom of Grace in Christ triumphed over the earthly power of Rome in all its glory ; it rose above the carnal Papacy and triumphed in Protestantism ; and it is now in the field against godless evolutionism. This is the spiritual aspect of Christendom, and those who are on the outlook with their eyes turned to the future, are inclined to think that the decisive battle is not far off.

The conception formed here takes this form ; men known as scientific thinkers were intensely interested in the pursuit of Truth throughout the physical world. The pursuit it must be understood was from the earthly, the human standpoint ; it was started in the darkness ; it was followed up in spiritual darkness, and with strong antipathies toward the spiritual ; and, the end of the great enquiry was in the darkness. There were a few who returned with a strange kind of joy ; they were very happy to be able to inform a world lying in darkness that they had pursued their journey to the very end ; that they were absolutely certain not merely that there was no God to be found ; but, there was nothing, no ultimate, no substance, not even the shadow of anything. Related conditions and related thoughts were everything ; these were correlated ; and, these are the ultimate facts about Creation, Providence, and History. It is a very strange thing that very few people in the Teutonic world could swallow this report ; they even went so far as to say that it could not be true, because, out of nothing, things, or relations, could not come, therefore, these wise men must be mistaken ; the Real Substance behind and within all relations, must have been there though the travellers were unable to see, or touch, the Cause. The evolutionists went upon the same journey starting from the same point, following the same road, reaching the same dark end ; and their report was to this effect, that there is, there must be something ; but they could only discern this fact in the darkness ; they could not give any description of what they conceived must be there ; thus the only name they could find that could express the thought was the "Unknowable." This report was received with considerable perplexity by many who did not comprehend what the search really meant ; but some devout wise people said that their report contained no valuable news ; that what they said had been well said thousands of years ago. An Edomite shepherd had made the same discovery, and had asserted, that the Ultimate

Reality could not be found by this kind of searching; and, an Israelite shepherd when watching his sheep in Midian, reached a more wonderful end to this journey; for the Ultimate appeared as pure Fire that did not consume thing or man, and a Voice out of the Fire revealed His Name as the "I Am." The thought that is suggested here is that man, in the scientific world, advancing from the physical standpoint by analysis, by thought, by ideas and ideals; by empiric reasoning, cannot, in the nature of things, find God. It is quite true that power or force, as related ultimate, is like Spirit; but it is not Spirit; thus the Unknowable. If these men say we will not begin our journey by the mystic way of Grace; we will not have anything to do with Faith; we will not cherish Hope; we will not follow in the Spirit of Patience this transcendent invisible way of spiritual knowledge; we cannot love what we cannot know, and do not recognise the Law of Love as supreme in the universe, then, it is useless to reason with them; they are not rational, they have failed to get beyond forms, and from these, by thoughts, ideas and ideals, to compare, and reason upon the relations that exist between the natural and the spiritual worlds.

What do these two worlds represent? The natural is that of darkness as compared with the spiritual, which is that of light; the first is absorptive, therefore dark; and the second is radiant, therefore light. Physical students know what these signs mean in the realm of optics; and, in what is known as dia-magnetism. Just as there would be no effulgence of light upon the earth without the sun; and, the departure of the sun means darkness, so it must be with man; it is the effulgence of the Light of Truth from God that gives light, that will enlighten any and every man. An eclipse may bring on darkness, as when the moon intervenes between the sun and the earth; in other words, what is earthly, material, degraded, sinful, will prevent the beatific vision; the Face of God is lost and darkness reigns. God is Light and all light of truth comes from God; if no God, then no light and no means of perceiving what is in the darkness. It is in the light of this truth that Revelation is possible; where there is no spiritual light the knowledge of spiritual truth is not conceivable. If man is para-magnetic to the light of truth there will be light; if dia-magnetic there will be darkness; these are the fundamental facts in both worlds. If man says that he is central in the universe, and that the mechanism of creation depends upon him, he is like a Ptolemaic astronomer and thinker,

he may conceive all kinds of cycles, and epi-cycles of movement, but it will all be in vain, harmony of thought, as spiritual is not attainable until the Sun of Righteousness and of Heaven, the Son of God, is made central, then the order and the harmony will be found. If men say that the earth, and the earthly cause gravitation; that Adam reigns and not Christ; it will follow that according to the law of gravitation what is earthly will fall to the earth; but, the universal law of gravitation can only be known by lifting the eyes to the heavens, to the Cross, and to the Man uplifted upon it, who is able to draw all men to Himself. If men say that the conservation of energy and the correlations of the physical forces are to be found in the earth, they are uttering a great truth; but they are not explaining what the signs represent, because it is the Spirit of God alone that is the Conservation of all Energy, or Power, or Spirit; and all the correlations of Power are in His hands. If men say that as an atom of being a man is equal to all atoms of matter, he may be expressing what is true; but, atoms, like stars, differ from each other in their glory; and, thus the risk that those who boast that they are as pure gold, or radium, may find themselves in the lowest place and unfit for homely use. Human atoms can be tested; this is the meaning of heat, light and spectrum analysis; let those who feel inclined to boast of their knowledge remember that Christ is both light and prism; and, when He, by His Spirit, applies heat-power to disintegrate the atom man; then possibly his place may be found in the infra-dark past and invisible. To take one more example from the realm of physics; men ought to be careful in applying to themselves the divine attributes of power in the realm of spiritual electro-magnetism. It may be quite true that there is likeness, analogy, unity and harmony, betwixt God the Father, in Grace, and all the children of Grace; but, is it possible for one man to say, "I know the inmost secret of spiritual being to its final analysis; and, I can prove that the direct ray that cannot be deflected, that will penetrate steel, as light does glass; the repellent electric ray; and the magnetic attracting ray, are my ultimate forms, what constitutes my being." Would it be very astonishing if men were to hear these rays saying to one another, "What fools these men must be; how full of self-conceit, when they know not what these rays are, their ultimate nature, their cause, and the order of their becoming?" Is it not so that all these physical scientific discoveries are in their very nature spiritual? Who but spiritual

men could make them ? Take the spiritual out of them, and an eclipse takes place ; there is darkness, and men who have proved themselves to be spiritual, by the faculties they possess, are found groping about among the tombs of earth. Science presupposes spirituality ; the Spirit of Grace is carrying out a work that men might conceive to be impossible. The figure that might be used without irreverence is that the Spirit of Truth is guiding men upon their journey onward to the hills of God where the light is shining ; and, those who are so guided may be so foolish as to despise the Sun of Truth, in Whose Light they are walking, and know little or nothing of the Spirit of Truth, the Guide. Grace has been expressed, made manifest, in many forms in past ages ; it was for an earthly kingdom that the Jews crucified the Lord of Grace Incarnate ; it was for a Papal kingdom that the Papacy put on robes of earthly glory, power and majesty, saying, " Now is our opportunity ; let the Heir be cast out and the Inheritance will be ours." The agnostic scientific spirit of the past fifty years seems to be specially ungrateful, even malignant. The Spirit of Grace and Truth was pouring out upon men treasures of spiritual grace ; and, they would not so much as allow the King of Grace to join their company ; they would not let His Name be mentioned in their societies ; they claimed all the honour and glory for themselves ; they alone were the gods worthy of adoration and praise.

These are very grave thoughts ; they are expressed in strange physical forms ; they come like voices from the dead ; they are crying out to be interpreted ; they seem to be saying, " Would that we had tongues to speak with ; because, we would be overjoyed to express the thoughts of our Lord. We are only as footprints ; but, we tremble when we think that faithful dogs would have done better than men ; they would have discovered the aroma of Grace from Heaven ; they would have gone forward from Grace to Grace ; they would not have missed their way ; their faithful instincts would have guided them to their Master's feet." This is a subject that signs cannot explain ; if dogs are examples of faithfulness for men then how are men to be taught in what way they can become faithful ? Not by light, a spectrum, or forces ; but, in figure, in some way, by electromagnetism. But what can this mean ? It is a physical form ; it is this thought, How can Power, Energy, Force, be turned into Life. Let men, if they can, gaze upon the electric light in its strength and fierceness, decomposing, and disintegrating

matter ; that is as the symbol of the end of human power ; it is consumed ; it is dead ; it is destroyed. Can this be so ? Are men so very sure that death is disintegration and destruction ? What if this is the way to life, to the Life Eternal ? Men speak lightly about the mystery of Life and how it may be discovered. Did they ever think that it might mean the electro-magnetic light, the Fire of God, the awful presence, where men could not see and live ? With Life there comes the new order and new laws ; it is, must be, a most wonderful conservation of energy ; it is all that is in Power, and more ; it is the Life Eternal finding a home in a germ-cell. Do men think that they can explain this process ; that they can know by physical forms what is equivalent to, or like, spiritual life ? What a wonderful realm life must be with its innumerable forms. Can men be so stupid as not to see that in the physical world of life all these forms are given as a means of education ? The forms are all eloquent, they seem to be saying, the Lord of Creation works thus, and thus, by His All-wise Spirit. Leaves, flowers, fruits, grass, cereals and trees, all kinds of living creatures, seem to be saying, Come, examine us, think how useful, beautiful, fruitful and wonderful we are ; take our organs to pieces and adore the wisdom of the Designer. Or, study how we differ ; and ask, Why, and what makes us do so ? Or, think of the marvellous revelation that all life is one ; life in all its differences ; and, that all forms have their orders, their classes and their kingdoms. Or, try to conceive the thought that the functions of organs in health mean unity and harmony ; a great revelation of God as operating by order and law ; speaking of truth, righteousness and holiness. Is not this the meaning of the thought that the body of a man is the very Temple of the Holy Spirit ? It is where He dwells as in a Holy Place. Can men hope to discover the mysteries of neurology, the special senses, the brain, the Spirit and the Mind ? Where does physical power end and spirit power begin ? Where does physical life become transcendent and is changed into psychical life ? Who can describe the mystery of a living germ ? Who can tell how, or why, germs change their forms, and conditions, and become the deadly enemies of what is living ? Why are perverted thoughts, desires, and aspirations like unto deadly germs ? Are there any lessons here for thoughtful people ; useful, as forms, to teach them great spiritual truths as related to truth, righteousness, evil works, perversions, justice and judgment ? If new species arise in nature and definite causes and effects tend

to show how they come, can men say that this is not the work of the Spirit of God because they are able to trace the order of the evolution? What do they mean by Nature? Is not Nature known to be order and law, as operative under definable conditions? Men can ask questions; but do they know what their questions involve? Thus men may ask, What is God? The answer might be that He is Spirit, Power, the Almighty. What is Christ? He is Life; the Incarnation of Divine Power and Grace, the Beloved Son of God. What is the Spirit? Power and Life, Ideal Thoughts and the Source of all Ideals. What is the work of the Spirit of God? All Creation, Man, Redemption, all Forms, all Perceptions, Thoughts, Conceptions, Ideas; all Divine Ideals; and all Science and Divine Wisdom.

Here it will be well to pause; it is quite clear that pure Science is only in its infancy; it may be permissible to think that the Genesis of Science has come to an end; that the child is born, and has been redeemed from the power of the earthly enemy. Let men of Science pray for Divine guidance; let them be prepared to listen to the Voice of God from Sinai; to the Voice of the Lord Jesus Christ from the Mount of Blessing; and, to that warning voice that may be heard out of the Epistle to the Hebrews, saying, "How shall we escape, if we neglect so great salvation? Again, "To-day if ye will hear His voice, harden not your hearts," and, again, "They do alway err in their heart; and they have not known My ways. So I swear in My wrath, they shall not enter into My Rest?" "So we see that they could not enter in because of unbelief. Let us therefore fear, lest, a promise being left us of entering into His Rest, any of you should seem to come short of it." Is not this the burden of history and of the Bible; they alway err in heart; they do not enter into rest; they always come short; they take wrong ways; they will not understand. If men could only grasp this thought that they are not under law, moral or penal; not the descendants of Adam only, but the children of God, in the Kingdom of Grace; then godly fear and love, would go hand in hand, and the Rest of God, the Divine Inheritance, the Eternal Sabbath, would be in view. The vision of the past, and the forms of religion that have been considered, have their dark side; it is darkness that is the background of all religions; the highways of light and the glowing mountain tops are the exceptions; but, it is light, and the forms of light, that constitute the pictures; apart from Grace and Truth there would

not be any pictures to be seen. Take heathenism as an example ; even here there is sufficient light to observe that in the darkness there are figures clothed in light guiding men to the Father in Heaven in the spirit of fear and love. Take the awful, hideous world of idolatry ; it is not all material things that can be touched and handled, the works of men's hands and the fruits of their thoughts ; there are men feeling after God ; thinking about God ; and idealising the great conceptions of God. Take Brahmanism and Buddhism ; and, away beyond heathenism and idols, there are marvellous spiritual intuitions and reasonings. These are the deepest instincts of the Spirit ; the awful longing desire to have done with life and all its pains and sorrows ; to return to God ; to be one with God ; to be at rest ; to fall asleep and to forget for ever the vision of earth with its sins and sorrows. Take Zoroastrianism, is it not the semi-conscious awakening in the mind of man that life is an awful struggle between the powers of good and evil, of the base, the natural, and the carnal against the higher nature, the truth, the moral and the Grace of God ? It is easy to blame the great prophet of Iran because he made the mistake of using the sword ; but, was he not in the same strait place as the Apostle Paul, fighting the same fight, crying for the same Deliverer ; and, he failed, because he had not seen, and could not thank God for, deliverance through our " Lord Jesus Christ." Did the Greeks seek after wisdom that they might glorify themselves and be glorified because they were so wise ? Not so ; there were noble, gracious thinkers in Greece, lovers of Truth, Righteousness and Wisdom ; and, it was the Grace of God in their souls that guided them in their labours, and gave to them the light of great truths that are still means of grace and truth in the world. Were the Romans only sensuous idolaters, carnal thinkers, intellectual workers, ethical and moral rulers ? Was there not in that great imperial race the desire to attain to moral greatness ; to conformity to law ; to the punishment of evil-doers ? Is it an earthly vision only, to try to perceive in the darkness the form of a man in the image of God ? What was the ideal in Roman thought and action, but this, that the Adam man ought to be like God, and that it is the duty of every man to try to attain to likeness to God ? Is not this the root thought in all ethical and moral societies ; from the family to the society, the State and the whole world. The sub-conscious cry is this : Oh, that men were like God in their knowledge ; in thought, word and action, then they would enter

their inheritance, they would find rest and be at peace. In all these forms of religious thought, dark human nature is struggling to find the light of truth and to obey the laws of righteousness; but, the earthly and the carnal are in possession; the devils of the heathen reign in darkness, and they detest the light from Heaven that is full of Grace and Truth.

It is here that the value of the Bible as the Revelation of Grace and Truth from Heaven can be clearly seen. It is exactly what is required; it comes to men in a way that they can understand its meaning; it speaks to them by human voices, in human actions; and in earthly forms innumerable. It is a book that contains marvellous psychical perceptions, images, conceptions, thoughts and ideas. It grows, develops, in, what may be said to be a natural way, thus shewing that it contains a great spiritual ideal, a Divine Purpose of Grace, that is being steadily carried forward in history. It has a life at its heart and that life is being manifested before men, in a way that they cannot fully explain. The book pursues the ideal to the very end of the Purpose in Grace; and, it reveals the fact, yet to be realised, that God by His Son, our Lord Jesus Christ, through the work of His Spirit, will assuredly cause to be manifested in due time the new Heavens and earth where Grace will reign in Glory and where truth and righteousness will be the very life of men.

This is something like the conception of the Bible that Science is suggesting for consideration; it is a book in earthly forms; it is a great psychical work with perceptions, conceptions, thoughts and ideas; it is a Divine Purpose of Grace as an ideal; and, it works persistently toward a great end. If the psychologist will take up the Bible and study its contents in scientific order, then it is suggested that he will find in it a work that will give instruction and enlightenment, in his most difficult studies. It is not to be conceived that it will throw light upon physical problems; upon neurology; or the relations of spirit and mind to brain and body; these come into the realm of forms; yet careful study of the first portion of Genesis may be helpful in the study of the physical world. As related to the psychical world it is different; the student will find himself in a psychical world; he will find that it is suggestive, educative, enlightening, guiding, illuminating; and, at last, there may come the conviction, that the Bible is really an authoritative work on psychology. As those who study psychology know, in their studies they have to try to conceive in what way perception, conception, images,



thoughts, and ideas originate ; and, it is a great wonder, to contemplate, that a child is born possessing the human nature, with psychical powers, appetites, desires, and capacities for development. Is it too great a strain on the imagination to suppose that the Book of Genesis is an involution of germs psychical ; an objective expression of the growth of the infant in the womb ? The thought runs thus : if the psychologist desires to perceive and conceive how, or after what order, psychology begins and is carried forward in the unconscious world, then let him study the signs in their order, from the Heavens and Earth to Terah and Abraham ; and from Abraham onward to the sojourn of Israel in Egypt. The forms are there ; the man in embryo is there ; the womb is there ; and the struggle of the twin powers are found therein ; birthright and blessing are foreshadowed ; the success of evil ; the humiliation of the good ; the service of Grace and the exaltation of the Son that was sacrificed. All these marvellous conceptions are involved in Genesis ; they are the epitome of the human soul and of mankind. All these events are great mental concepts ; and the order of the conceptions and manifestations are worthy of the most careful study. The Book of Genesis is full of very wonderful subtle suggestions, thoughts, and ideas ; and, as explained, it is the germ of germs of the life of Grace ; but this also must be remembered, the natural and the spiritual are like each other ; and that Grace is Regeneration and Salvation. Mosaism is as the birth and redemption of the infant and of a nation ; it is deliverance, sustenance, education, wilfulness, disobedience, punishment, with Grace and guidance, in the great desert of Life ; it is intellectual enquiry and failure ; and preservation and blessing. The Land, the Commonwealth, the Kingdom, and the Captivity, are living forms and great conceptions ; ideas of a manhood mis-spent, lived under carnal earthly conditions ; and yet behind all these, Grace lives and develops ; and, the student must learn in what way to discern, how, in what way, Esau loses birthright and blessing ; and, in what way Jacob, as Israel, returns to the East and to servitude. Psychology, as a science, does not end with what is purely psychical ; as in Genesis and in Israel ; the student will not be satisfied at this stage of development ; thus there will follow the study of the great revelations, the conceptions, the ideas that are linked with the Restoration, the Prophets, the coming of Jesus Christ, His life, death, resurrection and ascension into the Heavens ; the coming of the Spirit

of Christ at Pentecost ; the Church in Jerusalem ; the spiritual arrest of Paul ; his missionary work in the Roman Empire ; and the Epistles in the New Testament. All this is psychology, it is the development of conceptions, thoughts and ideas ; they move the men who study them ; and, they are the cause of great movements in the Roman Empire. What the psychologist will be specially interested in is that this marvellous development is that of a system of thought ; and what eventually he will be compelled to avow is that this revelation of the psychology of Grace, as Regeneration, Salvation, Redemption, Restoration, Incarnation, and Sanctification, is also true for mankind. If the psychologist can only get a straight view of all that this means ; then it will be very strange if he is not led to the conclusion, that such a psychology must eventually become authoritative. Assuredly no other method of thought will surpass this ; and, all the methods of thought, that men know will be likely to find their order, harmony, unity, and authority, upon these lines of thought.

Forms for study ; images, thoughts and ideas to be conceived ; and then there follows the empirical, or the intellectual moral life of man and of a nation. It is not necessary to dwell upon this side of the Bible, this aspect of Revelation ; it is what students are familiar with ; it is how practical men read, explain, try to obey the Will of God ; thus it is the basis of all theological systems of thought. The child reads the Bible to find interesting stories, incidents, thoughts and ideas ; the adult reads and studies the Word, as the Way of Light and Life, as the Guide in life, as the chart on the ocean of life, as the means of Grace, as Truth, and the Revelation of Divine Love for the salvation of sinful men from the powers of evil. The practical man will go much farther ; he will not be satisfied unless he finds in this way forgiveness, and peace with God ; he will pray for the guidance of the Holy Spirit ; he will seek for and try to get the assurance that physical death is not the end of life ; but, that without doubt, when he departs from this world of changes, he will be with Christ, and, at home in the mansions of those who are blessed in Him. Practical men live in this faith ; cherish these living hopes ; and with patience persevere in the journey of life. It is said that the Love of God transforms their lives ; they live in the world spiritual quite as much in the world natural. Empiricism must not, in the Kingdom of Grace, be limited to the earthly and the carnal ; there is the Christian experience of the life of

Christ; there is such a fact as conversion; there is true repentance unto life; there is obedience to God and duty; there is the revelation of Christ the Saviour as the Divine Hope; there is the indwelling Spirit of Christ in the soul, and the consecrated life by the Spirit; all these experiences are spiritual facts, and those who have had them know what they mean. It is utterly useless for those who have never had such experiences to deny that others have had them; the unbeliever lives in the world of the carnal and the earthly; the believer lives in both worlds, and he knows that the spiritual transcends, and is far more glorious than, the natural.

The Bible, however, is more than a book of forms; of great conceptions, ideas and revelations; of human experiences, of Divine intentions, and a Divine Purpose of Grace for Redemption, and Salvation to the uttermost. It is a mystical book; and the development of a mystery; it is the mystery of the way of Gracious Love and Sacrifice to change fallen, sinful men; to give to them the Christ nature of Grace, Love, and Sacrifice; thus to restore men to the moral image of God, by the way of Grace, and, to change them into likeness to Christ as the beloved children of God. The strangest fact about the history of the Bible is that faithful men, in past ages have failed to realise all that this mystical truth means; they have lived in the mystical world of Grace; they have eaten its fruits; they have heard the voice of God; they have received the promises; they have talked with angels; they have seen the Lord of Angels; they have been regenerated, saved, redeemed, restored, and lived the consecrated life; yet they were unable to get beyond the veil of the sensuous, to perceive that they were actually in the world of grace and glory, and, that the same world was within them. This is a realm that cannot be explained by forms, or ideas, or ideals; it is the reality behind all forms, ideas, and ideals; it takes all forms, ideas and ideals to express the reality; it is spiritual birth, it is seeing the Kingdom of God; it is Science, and it is Divine Wisdom. All this is trying to explain in words what words cannot convey; for "eye hath not seen, ear hath not heard" what will make manifest this mystery. It is spiritual; it is the work of the Spirit; it is seeing Ideals in the Spirit; it is the Spirit of Grace and Truth revealing, manifesting, glorifying the Lord of Grace and Truth as Jesus Christ the Saviour, the Son of God; it is looking into the face of Jesus Christ, and the face seen is that of God, the Father in Heaven.

## CHAPTER XIV.

## SUMMATION OF THE ORDER OF DEVELOPMENT.

Continuing the figure of the survey of the Pathway of Revelation, as seen from the mystical walls of the City of God, it is necessary to take one last brief glance round to try to bring to a focus the many conceptions that have arisen in this study. As explained, the standpoint is said to be mystical; but, when that word is carefully considered as to its real meaning, then it is found that it means the knowledge of scientific order; it is the vision of order and law from the heavenward aspect; it is the interpretation of the Will of God as revealed in creation, history, and Grace, as conceived at the dawn of a new day when the desert journey is nearly ended, and the inheritance of Divine wisdom is going to be conceived, conquered and possessed by the Spiritual Israel of God. What will be observed is that a crisis in history has arrived that is unique; there has not been in the past a similar movement; unless, there might be analogy in the coming of the Holy Spirit at Pentecost, with this result, that the disciples of Jesus Christ had to turn, in the Spirit, away from Judaism and the past, to go out into the world to establish a Kingdom of Grace, and of God, which they did not really comprehend; a mystical, visionary kingdom; an ideal, which by the Grace of Christ and the work of His Spirit, is at the present time being changed into spiritual reality. If it is true that the Man Jesus Christ is the Consummation of all history up to the period of the Incarnation; then it may be conceived that the Consummation of the Kingdom, as set up by Christ, and as spiritually organised from Pentecost onward, is now being manifested. The Kingdom was in the germ; it produced forms; it was conceived in images, thoughts, and ideas; it became great ideals, in duplicate forms, as in Esau and Jacob; in the Papacy and in the Reformed Churches; and, at last, by the working of the Holy Spirit the Kingdom of Christ, in Grace, is about to be made manifest in spiritual order. The real change will be found here; the ages of the physical, the psychical, and the empirical, are near their end; and, men

are going to be consciously awakened to the scientific, the mystical, world of Grace and Truth, as Light from Heaven; and as the Life of God revealed to men through our Lord Jesus Christ by His Spirit.

It may be useful to suggest in a very brief way, by the method of the Spirit, definite lines of thought which may prove helpful for thinkers in future studies. The standpoint it must be remembered is from the City walls; it is not forms, ideas, or empiric ideals; it is in the mystical world where there is spiritual light.

I.—(1) By faith men can see that the Source of All, the Reality, the One, the Mystery of Being is God.

(2) God is said to reveal Himself, to manifest His glory, to become known by Creation, and in man; this is where dualism is found. It is dualism that is inexplicable, not rational, not understandable. There ought not to be any difficulty in apprehending what this means; the thought is that the One is the object of Faith; and it is seen to be absurd for a rational being to try to reason, about, or to compare, One. He can only reveal his ignorance of the constitution of his own being when he attempts to do what he cannot. Again with duality there is comparison, but not reasoning; the two are as two ones; or as the object and the image. The thought that arises here is primarily that of perception, image, thought, idea; or object and subject; or of Father and Son; in the realm of Faith it is God as All in All; with the Revelation of the Divine Son—Heaven—as pre-existent before Creation. The conception is a great hope, in this sense, it is saying to men that there existed in God, before, and after, Creation, the equivalent of the Son. There existed the unrevealed Grace, that could become Sacrifice to put away sin, in the event of the creature man, created in the image of God, falling into sin. This is a true Revelation, in this sense; it is that the reserve of Grace Power in God could not be discovered by sinful men. It is Grace that is the one Ultimate fact; and the Revelation, the related Ultimate, is equivalent to the Divine Beloved Son. This is not a rational discovery; it is an Eternal Truth and Mystery; and men will make a serious mistake if they try to define, to rationalise, to reason upon, this Revelation. The conception is, that there is an Eternal Spiritual Son known as Grace, Christ, Jesus, and Jesus Christ; and, Revelation in the Bible is the history of this Revelation of Grace, as above, greater, more glorious, than the moral Adam man. The dual

in Creation is the Revelation of the creation of Adam, in the moral form of God, with dominion; in other words Creation is the Macrocosm revelation of God, as Moral Creator; and Adam is the microcosm moral revelation, the summation, and the consummation, of all that is revealed. Here again the dual form of the conception prevents reasoning, at this stage of revelation; the man, being creature, has to live in faith, hope and obedience, to discover, be educated, know and understand, what the moral image of God means. This is the true way of life by which to reach the land of wisdom; the man is required to live in moral love, and by this means, through the intellectual light of truth, in due time, dominion would be obtained. The Fall, or Sin, brings into history many forms of dualism; thus Adam and Christ, Grace and Sin, good and evil, the earthly firstborn and the Son in Grace, Esau and Jacob, etc., etc.

(3) The point to notice here is that dualism is like unto the twins, Esau and Jacob in the womb of Rebekah. There is the inborn struggle in the womb of time and the dual powers have no consciousness of what is taking place. It is the Spirit of God alone that can explain the meaning here, for this simple reason, it is the Spirit that is inworking into the womb of Time the natural and spiritual, Divine Purposes of Grace and of Nature. Here the reason may be used, in a sense; there are now three lines of thought for consideration; but, the actors in the womb cannot enquire; it is the mother that enquires as to the meaning; and the reply is, live in Faith, cherish Hope, endure in Patience, and, in due time, the mystery of the womb and the struggle, will be revealed and made manifest. Rebekah might have tried to philosophise, or theologise, or theorise, about her trouble; she acted more wisely, she went straight to the Spirit of God to ask an explanation; and the Spirit graciously gave to her, and to the children of God through her, a wonderful revelation of the Divine Purpose of God.

(4) Faith in God; Hope in the promised Son and in the promises of God; and Patience in the Spirit, are the great revelations in the world of Metaphysics; what follows is the lesson of patient waiting, in the Spirit, in Love and perfect trust. The parable is plain enough, even as Rebekah endured, loved, brought forth her sons and studied their thoughts, words and actions, so the Christian may confidently trust the Holy Spirit for Regeneration, Salvation, Redemption, Restoration, a Divine Incarnation and Sanctification. The Holy Spirit is the author,

the Designer of the Purpose of Grace in Jesus Christ ; and, it is by the way of gracious love, and by that way alone, that the redeemed sinner will be able to see, understand, and realise, the work of the Spirit of Christ in Divine Love.

II.—(1) The conceptions thus expressed are not matters for public discussion ; they are fundamental facts to be believed ; they are visions in the Spirit ; they are like windows in Heaven ; and, those who see, when the visions are passing away, shut their eyes, sigh, and say, “ Tell the Beloved, that we are sick of Love.” This is not an idle vision ; the eyes are opened, and it is seen that a change has taken place. It is not possible for earthly people to comprehend what this means ; the Heavens have come down to earth ; there are angels everywhere ; and the earth is resplendent with Grace and Glory. The Love-sickness is gone and the universe of Nature is jubilant with joy praise and thanksgiving. Why should such a change take place in this way ? It is very beautiful and simple ; the mystery of Gracious Love has been manifested ; God has been revealed ; He has revealed Himself in Jesus Christ by His Spirit ; the material creation has vanished ; the Creation is spiritual ; it is now order, law, the blessed Will of God ; therefore, no matter where men may look, they see God in all His works. Creation is alive, it lives, moves, and has its being in God. The thinker will now be able to perceive the Ultimate One ; the related ultimates ; and the whole order of Creation. The Creation is Power or Force, Life, Spirit, Mind, Intellect, Morals, Grace and Sacrifice. The seer who is able to see this vision, will say, “ Surely the Lord is in this place ; and I knew it not.” “ How dreadful is this place ! this is none other but the House of God, and this is the Gate of Heaven.”

(2) It is as Nature, in the widest sense, that this name can be used, as revealing the Glory of God. The expression of Jacob is literally true ; this is the House of God ; and natural men, being spiritually blind, do not see the Glory. The change of vision from the objective to the subjective, from Nature to Man, may be conceived as even more wonderful ; the Macrocosm Universe is full of the Glory of God ; but, what will men think when they are told that they may be, or become, the microcosm creations of God. The conception, at the first glance, seems incomprehensible ; it is enough to make men stagger, and be afraid. How can it be possible for men to reach an ideal so transcendent in glory ? This is the revelation of Science, by the method of

Christ and of the Spirit. The facts are fully revealed, and those who have seen the vision of truth are compelled to say, that there is no room for doubt; the glory revealed is very wonderful; it is utterly useless to deny it; and the miracles of Grace, yet to be explained, will abundantly confirm all that has been suggested.

(3) There should be no difficulty in applying the principles, and the order in Nature to man; the man is the image of Nature, the likeness, he is spiritually the same. This is where man, as sinful, finds out that in a true sense he is lost; he is unable to discover the unity and harmony in macrocosm and microcosm; in the duality, the unity, is lost, because the man has become dual in himself. The meaning here is that the Adam nature, as moral, has fallen; it is subject to the earthly, the sensuous and to evil; and within the moral universe there is no moral power that can, by any means, redeem the soul. This is where Grace, the Heavenly First-born, intervenes for regeneration and salvation; and, this is the mystery that is being made plain to men by Christ in these days; men are antipathetic to Grace; and, they have never understood the meaning of Sacrifice. The history of mankind is said to be the empiric way of life; it is the way men have taken to save themselves, or to save one another; following, as a rule, intellectual knowledge and the ethical, or moral, way of life.

(4) What men are being taught by the way of Science and Divine Wisdom is, that the empiric way has been proved to be a complete failure; it is simply impossible, in the nature of the universe, that Regeneration, Salvation, Redemption, and Restoration, could be brought about by empiricism. This realm of thought is as the desert; it is sinful men sinning and repenting, and ever finding themselves unable to live, as they ought, fearing, loving, and obeying God. This is where Science steps in and discovers the causes of failure; in the language of physics, it says that man has lost the true polarity of the spirit; his mind is dia-magnetic and therefore dark; he has lost the Heaven of ether and the powers of electro-magnetism; and, these lost powers must be regained if the way of Salvation in Jesus Christ is to be known and understood. What is impossible for man is possible for the Holy Spirit. The way of revealing the mystery of salvation is plain enough; it is the work of the Spirit of Christ in the human soul; and, the man who saw this vision first, said that he was as a dead man; that the Man Christ was living in



him; and that this life was sustained by Faith as the mystic heavenly means of Grace.

III.—(1) If all this is understood, then it will not be necessary to begin to reason about the great importance of Religion; of the religious life in Christ, as compared with the life that is said to be secular, Adamic, or empiric. What is now plain may be expressed in this form; that all true life is life in God; this is the very constitution of life. To be separated from God is death; it is as horrible as disease and disorder; and, the disease is unto death, unless, in the mercy of God, the Divine Physician, and the High Priest of humanity, intervenes to heal and save. Religion is Regeneration; to begin with it is the Christ life by Faith; it is that instinct in the soul of a man that desires re-union with God; it is the most wonderful power in the universe, in the widest sense; it is love, gracious love, germinal love, as in mothers and infants; in fathers and sons; in fact, in every realm of thought where pure love reigns. Love is religion because God is love; perverted love, in all its forms, is irreligion, because this is despising, rejecting and disobeying God. The key to the religious life, to all forms of true religion, is that of gracious love by the way of Faith; with this key it may be possible to walk with safety and assurance through the mazes of all the forms of religion known to men. In other words gracious love is the standard, and, wherever departure is found from the Heavenly to the earthly, the standard must be applied. The one religion is that of gracious Love, in Jesus Christ our Lord; lay this alongside heathenism and idolatry, in all their forms, and the Light reveals the truth that all heathen, idolatrous forms of belief and worship, are lying in the darkness, in ignorance, in cruelty, in conceit and deceit; they are in the thralldom of the devil, diseased, disordered and degraded. This is not saying that in this realm of awful darkness the children of God, the Father, are lost; behind, beyond, and around, all forms of religion, Love, as Grace, is regnant for salvation for all those who have faith and love, and who fear and obey God. It is possible to go farther in this direction, and hazard the thought, that Salvation through Jesus Christ, by the work of the Holy Spirit, is a fact, that may be firmly believed, as applying to all unconscious infants, in age, or in knowledge. This is a place where thinkers may be permitted liberty of thought; what they are attempting, is not to reason dogmatically; but, by the light of Faith, to perceive, that the gracious Spirit is the means of all blessing and patience;

and that the very Name and Nature of the Spirit, responds to, and corresponds with, such thoughts. If, for example, the Spirit of God is pleased to continue to form and develop, the body of the infant, as human, through all the ages, is it unreasonable to suppose that the true living being, the moral man, is destroyed? Men know that it is not so; through Grace, the moral nature continues to respond to moral law, love to love, kindness to kindness, justice to justice, and truth to truth, even in degraded races.

(2) If Gracious Love is the root of true Religion; the key to open its mysteries; and the standard of measurement; then, so far as the heathen, and idolaters, are concerned, it is quite plain that they have perverted the truth; they are living in the darkness; they are in a very unhappy condition; but they are in the hands of the Holy Spirit as to their destiny. This does not mean that those who are in the darkness are to be left there by Christians; but rather that the Light they possess should be carried to them, even though they may be so degraded that they have no desire to receive the Gospel of Grace as revealed in Jesus Christ. Their want of consciousness, or of desire, or of ignorance, is no excuse for Christians; they are the hands and the feet, the servants of the Spirit of Christ, for this purpose. Turning to the great religions of the East, Brahmanism, Buddhism, and Parseeism, what has to be noticed is that the region of thought is entirely changed. This is the psychical world; this is where the spirits of men seem to be abnormally quickened; they are the keenest analysts and anatomists of thought; they take to pieces religious perceptions, images, thoughts, conceptions and ideas; they know everything; they will not be limited in their knowing; they can synthesise their knowledge and, it is Brahman, Nature, the All. How sad the results of all their knowledge; it is like the coward fleeing before the enemy; it is as the man-slayer doing his very utmost to save his life in a city of Refuge; it is trying to escape from pain, sorrow, trouble; to have done with life and all its changes; to return to the state of unconsciousness; to be swallowed up in Brahman; or, to sleep for ever in Nirvana. If this is so, then how awfully perverted are such conceptions from those of Faith in God, Gracious Love, Hope, and patient effort to destroy evil. The Indian form of thought is that of a deserter from duty; he is not interested in the problem of Life; in what way, by the gracious life, evil may be destroyed; it is enough

if escape is possible, and there is sufficient light to guide the feet into the darkness of death and Nirvana. Practically this is the position ; it is not so theoretically ; the ideal is not Salvation and Restoration ; it is the horrible nightmare of transmigration, probable degradation and misery ; and, to get away from these demon thoughts, the strain of life must be to find the way of escape from life. The ideas in Parseeism are more noble ; the evil powers are recognised ; but above evil there is God, Truth and the Fire of Purification. Ahriman, and his demons, are not to be permitted to gain the victory ; the followers of Ormuzd are to be true, faithful and obedient ; and, when Sraosh, the Saviour, comes the enemy will be routed and destroyed ; the light of truth will be victorious ; good thoughts, good words, and good deeds, will prevail, and God will be praised and glorified.

(3) The empirical forms of religion, as already suggested, are to be studied in Greek wisdom, and in the moral world of the Roman Empire. What has to be noticed is that each stage of development brings into view new forms of thought, and new forms of life ; and, it is the actual pursuits and the lives of the people that constitute their religion. It would be quite easy to argue that Greek philosophy and civilization is not religion, in the sense of men seeking for, and trying to find, God ; it might even be said that God, in the religious sense, was not in all their thoughts ; and yet, at the root of all Greek thought it is religion that is the motive power. The thought to grasp here is that the typical forms of philosophy in Greece are trying to discover the order in Nature ; the laws by which all that is knowable has been evolved, or manifested. What does this mean but, as matter of fact, that the Greek genius found its natural expression in this way. The heathen man tries to find God in one way ; the idolater in another ; the Brahmin by knowledge ; the Parsee by the life of conflict in the great struggle between good and evil ; the Greek goes beyond all these ; his ideal is that if he can by the power of reason, walk in the footsteps of God, and thus come to know His very thoughts, it will follow definitely that he will come to the knowledge of God, to that religion which means wisdom. The point to notice here is that the Greek thinker, from his own standpoint, is really a seeker after God and truth. The criticism upon this way is not that it is wrong ; but, that it is imperfect, it falls short of the ideal ; it is not the right way, and thus men by the way of rational wisdom will never find God, pardon, peace and reconciliation. The past.

fifty years of philosophy and science, in a higher stage of development, has brought about a similar result. The evolutionist did not find God; they said they had analysed creation to its ultimates and had failed; the wise men among them did not go so far as to say, "There is no God"; but, so far as they could discern, He was Unknowable. The reason why they failed is now made plain; they could not enter in because they had no faith; the way to God is not by reasoning; this is as the endless maze and the magic circle; the fundamental thought is, the Faith, trusting the Word of God, is absolutely necessary; those who would find God must believe in Him; that He is; and that He rewards those who seek for Him. The fact to be noticed is that there is no question about the right use of the intellect to discover true relations; it is trying to make the means an end that is condemned; because, what intellectualism aims at is to find wisdom, or a God of wisdom, or a religion of wisdom. This is foolishness; for the simple reason, that the way of Grace by Faith is despised; sacrifice is rejected as unreasonable; and the Resurrection and the Life Eternal are not thought to be worth a moment's serious consideration. Those who seek for salvation by the way of Greek wisdom are not in sympathy with the Spirit of Christ; therefore, the end of this way is rationalism and agnosticism. As related to Roman thought and religion, it can be seen that this is as the moral body with which the Greek spirit is endowed. The reasoning is not difficult; if religion is family life, social order, and an Empire as regulated by law then it is the duty of men to fear and obey the regnant powers. This is life; this is the Will of God; this is the meaning of authority; life is conformity to law; disease is disobedience, want of conformity; death is anarchy and destruction. Is not this the serious mistake that some men, with the best intentions, are making at the present time; they are at the stage of development where they think they are going to regenerate men by Acts of Parliament; they are going to save families and society by socialism; they are going to redeem the nation by education; and the world is going to be restored to the favour of God by contention about Free Trade and Tariffs; the increase of mighty armies; and the building and manning of "Dreadnoughts."

(4) It will be observed that development in religion takes place in a way that men can follow in a rational manner. The first stage is that where men lose faith in God, they dread and fear their gods; and thus religion is found in the realm of ignor-

ance, darkness, superstition and cruelty. The second stage is that of great spiritual visions in a realm of spirit light; but, the thinkers do not follow the light; they cherish a false hope, and they sink into the darkness inexpressible. The third stage, the empiric, may be termed the way of human religion; it is that of philosophies, theologies and theories; it is that of despotic power, authority and the sword; and, it is surely time that men were awakening to the fact that this kind of religion will never succeed not even when blessed by Popes, Emperors, Kings, Prelates, Dukes, Bishops, and Clergy. The fourth stage is the religion of Gracious Love; it is the Heavens come down to earth; it is the Kingdom of Christ in Grace and Sacrifice; it is conformity to all Divine Laws; it is the truth as it is to be found in Jesus Christ as Divine wisdom; it is truth, as Light, regnant, destroying the powers of evil and purifying the mind; it is the spirit of man in harmony with the Divine Spirit; it is life and health in the sunshine of the favour of God; and, in due time, the destruction of all degrading superstitions and every form of idolatry.

IV.—(1) As the order of thought here has specially to do with Religion, the stage reached is that of returning once more to the Bible to enquire as to what Religion means, and its order of development? As this subject has received consideration from various aspects of thought it is not necessary to enter into details; it will be sufficient to refer to the order already described. The conclusions reached are that God is the source of Religion. That Religion in the widest sense has been revealed, and is still being revealed, through Nature; in man; by empirical methods of study; and, by mystical, or scientific knowledge. That Religion is known by the study of heathenish idolatrous forms; by psychical perceptions, images, conceptions, thoughts and ideas; by intellectual inquiry and by moral law; and, by the way of Grace, by Faith, fear, love and obedience to the Will of God as revealed in Jesus Christ. The forms, the germs of true Religion are to be found in the Book of Genesis. (2) The psychical perceptions, images, conceptions, thoughts and ideas, will be found in the history of Israel from Abraham to the Captivity in the East. 3, The Empirical, as Restoration, will be found in Judaism, Greece and Rome; ending in the Incarnation and the Revelation of the Son of God in Grace, as the Ideal Man and as the Saviour. 4, The Acts of the Apostles and the Epistles in the New Testament are the great mystical Revelations of God in Christ by the Spirit of Truth. These are conceived to

be mystical because they reveal a new order of thought, the Spirit of Christ is indwelling in the followers of Christ. The Apostle John, in the Revelation, transcends this conception; the forms of words used signifies another stage of development as that of being "in the Spirit"; and the seer sees in a far wider sense than that found in the Epistles.

V.—(1) The order of thought to be now conceived is intellectual. The Bible, in a true and real sense, is the revealed mind of God. It contains His Revelation in forms and germinal thoughts; in psychical conceptions and ideas; in great ideals as a Divine Purpose of Grace; and it is mystical, and scientific, when the methods of Christ and of the Spirit are applied to its contents. This intellectual stage is no longer that of Greece; or of evolutionists of the present day; it is the Divine Order in the Universe; it is Science, as related to Divine wisdom. Thus, the physical order of Nature is the unconscious world brought into the field of consciousness by the way of Divine Grace; it is creature as subject to the Sons of God.

(2) The psychical order is not quite so dark and disordered as in times past; if the history of Genesis, and of Israel, is carefully studied by psychologists, it is conceivable that much light will be thrown upon their difficult studies. (3) The empirical, as intellectual and moral, are being studied as social science, and as politics, or methods of government and administration. (4) The mystical is that of the Bible; but, it has now to be remembered, that a new order of thought has come into operation; the empirical, the psychical and the physical, are to be subject to Grace, to Christ, and to the Kingdom of God in the Spirit.

VI.—(1) It is now necessary to advance from the intellectual to the moral stage of thought. What this means is that the thinker is no longer a novice, a student at school, or university; he has attained to manhood and thus mere intellectual education is not of chief importance. If order and law as the Will of God, as universal, is now apprehended in the Spirit of Jesus Christ; then, what is all important is the fear, or reverence, of God, the love of God in Grace, Faith in God, Hope in Christ, Patience in studying, in conforming to, the Spirit, the Revealer of the Will of God; and, in obedience in gracious love to the Authority of God in every realm of thought, word and action. This has to be known and understood by the man, as the Kingdom of God within himself, and this is the gracious law of Love that is to be regnant in the family circle. (2) The same order has to be

extended to society, in all its psychical thoughts and ideas. (3) It is the same ideal that is required in the State, nation, or empire. (4) It is the ideal for the whole earth, for mankind, because all require to be regenerated, saved, redeemed, and restored to the moral universe of God in Love. These ideals are not in the line of Mosaic legislation; of any Israelitish commonwealth, or kingdom; of a Roman Empire, or of nations and empires as secular at the present time; they are the Divine moral ideals which underlie the moral universe; and this is what will in due time be realised, upon the earth as the Kingdom of God in truth and righteousness, in scientific order, in Divine Wisdom, in mankind, and in every man.

VII.—(1) This is the critical stage in development; the strange fact is that an ideal of great significance has come into existence. Romans, Greeks and Jews have seen it from different standpoints; the Roman from that of Law; the Greek from that of Philosophy; and the Jew from Patriarchs, Moses and the Prophets. They were all equally compelled to confess that by their ways, their methods of thought and action, there was no power inherent in any of their systems, to conceive, in the womb of time, this Ideal Wisdom, this Ideal Empire, or this Ideal King. The moral world was sterile, it could not conceive, carry in the womb, or bring to the birth, what the world was waiting for, as the Righteous King; the Divine Wisdom; and the Kingdom of God. The point to notice here is that God, as Father, is pre-eminently conceived as “the Giver of every good and every perfect gift.” The Giver, the All-Giver, is the equivalent of Grace. He gives Power and Life, Spirit and Mind, Intellect and the Moral Nature, with all that these related ultimate words mean in all their forms of development; in other words He gives all that He possesses; and, it is His possessions that all men possess and enjoy. This is Grace, God as the Creator, giving to the moral man the earth as his possession, with dominion. What follows upon the Fall of Man is forfeiture and degradation; with this most astounding Revelation; that seeing God could give no more creature things, that could help or save men, in His Grace, He gives Himself, as “the Unspeakable Gift” in gracious Love; to regenerate, save, redeem, and restore His children to the Heavenly family. Here men must look this thought straight in the face and demand an answer; if a reasonable answer is to be found? The meaning is simple, it is this supreme fact that God is revealing to men this Truth, that His knowable,

essential Nature is Love, as Grace ; and it is by this means alone that sinful men can be saved. God had, as Giver, given all that He possessed to man, to be used as common, for all men ; no more things, or powers of endowment, could He give. What then ? Just this ; His message to men is I will give Myself ; My essential Nature as Gracious Love, My Beloved Son, and My Holy Spirit. Perhaps, in times past, this conception could not be put so plainly in this particular form ; but it can easily be seen that as form this is nothing new ; it is the Revelation of a new Principle, as a related and correlated ultimate, with an accompanying order of manifestation and Divine Laws. If this is quite clear then the Old Testament, fully explains the varied stages of development from the Fall up to the Moral Nature. The fulness of the times, brought about the conditions necessary, and God came to men, in Jesus Christ, to save the lost and restore the fallen. Further, if this is correct, then men may give up all their rationalising efforts to apprehend, know, or comprehend, the Lord Jesus Christ ; they have ample room and full liberty, to study His life, death, and all that is implied in the Kingdom of Grace. As Force, Life, and Spirit, are related ultimate symbols words used for God, so is Grace ; thus reasonable men will see that they can go no further in this direction ; they can believe the Revelation and follow the pathway of gracious life and light ; or, they can reject the Revelation and take the way that leads to darkness and ignorance. The word ignorance here has a definite meaning ; it is that self-conceited and self-asserting men will not take the trouble to study, and to understand, the Kingdom of Grace, in all its stages of development ; yet it is now so clearly revealed and made manifest in history, that it is as easy to understand this realm as to understand the physical world, chemistry, spectrum analysis and physics. (2) When the Lord Jesus Christ came as Man, He came at this stage of development. It was as Man, in the Image of God, that Grace was Ingerminate and Incarnate. Grace, in the Man, became Incarnate in the womb of the Virgin ; and, what that nine months pregnancy really means is the consummation of all the past milleniums of history. All forms ; all images, conceptions, ideas ; all purposes and ideals of Grace, were converged into this Incarnate Infant in the womb ; all that had been in Grace in the womb of time was converged into the virgin womb of Grace ; and, this is something like what is meant by the Incarnation. If there are men who think they are clever enough to understand, and explain,



all that this means, they are wise indeed, and common people will do well to avoid their company. What has been expressed here, is the vision of Science, in this sense only, that this is how development reveals the thoughts, words and works of God, their order and laws. (3) The Birth of Jesus Christ brings Him into the empiric world, with all that this means for the Child, the Youth and the Man. He was baptised by John, as a Man among men; He was tempted and did not fall into sin; He emerged from the desert the Victor over Satan, and thus He became the Redeemer, the Deliverer, the Saviour. He called His disciples; He set up His Kingdom of Grace with its laws of Grace; and, it was in this way that He quietly began to give external expression to what will eventually become the Kingdom of Grace, and of God, in the earth. (4) The King has come; the King has set up His Kingdom; and what followed was that He went forth to begin the great work of Redemption and Restoration, by healing the sick, cleansing the lepers, raising the dead and teaching the people the things which pertain to the Kingdom of Grace.

VIII.—(1) It was in this way that God gave Himself in Grace, by the way of Grace, in His Son the King of Grace, as the great Revelation of the Kingdom of Grace, as Incarnate in the Man, the Son of God, the Saviour. The point to notice here is that Grace, as a principle, is like Force, Spirit or Intellect, in its order and in its laws; it is the objective; and, as each of these powers become united with a form of life, physical, psychical, or moral, so Grace becomes united with Sacrifice; thus it is Sacrifice that is the Life of Grace. What would be suggested here, as bearing upon this subject, is the fact that God, in Christ, is Grace, as He was made manifest before men. Had they not been blind, and ignorant, spiritually, they would have seen the glory of God in Jesus Christ. Sacrifice means suffering; it is what the living endures; and, the Gospels contain, and reveal, the history of the Divine Sacrifice in this conception. "He was despised and rejected" by the rulers of the nation; by his own servants in His Own House of Grace. (2) He is seen as the Sin-bearer; on Him the iniquities of men were laid. He was like unto the scape-goat in carrying away sin, so that it might be forgotten. He was "the Lamb of God that taketh away the sin of the world." (3) He patiently endured the evil words and cruel actions of men; their shameful and disgraceful behaviour. He saw beyond these things and events; He found a strange joy in them; He

rose above and despised them. Such behaviour on the part of His servants was known and understood by Him ; He knew that He was fulfilling His Own Ideal as found in the eighth blessing ; being persecuted and reviled, He endured ; He knew that this is the way to the Kingdom of Heaven. (4) The culmination of the Sacrifice is found in the betrayal, Gethsemane, the arrest, the trial, the sentence, the Cross, Death, the Grave ; and the result is the Resurrection from the dead.

IX.—(1) Here the vision of Truth changes its form from the objective, from the Light, Life, Grace and Sacrifice as forms in Jesus Christ, in a way that men would never suspect, God had actually revealed Himself in Grace and Sacrifice, for the salvation of men from sin ; from the earthly, the carnal or sensual, and from the devil, or the devilish ; from the lusts of the eye, of the flesh and the pride of life. This position is now clear, just as the principles of Force and Life are made manifest in the physical sciences, and the power, wisdom, grace and glory of God radiate from them ; so, in Jesus Christ, by the Word, the Bible, the Principles of Grace and Sacrifice are revealed, and the power, wisdom, grace and glory of God are radiant in Christ by the Holy Spirit revealing the Truth as it is in Him. The intellect of man has no choice as related to these principles ; they are related, ultimate thoughts that cannot be denied by reasonable men who know all the facts. It is here also that the intellect is set gloriously free to discover all the wonders of the forms ; the ideas ; the great ideals ; and, the results that are made manifest in all these realms of thought. Here, it is well to pause, as in the very presence of the Holy Spirit, and with bowed heads and hearts, render grateful adoration, thanksgiving and praise to the patient gracious Spirit, Who has in the most wonderful manner brought about, as the Spirit of Truth, this great Revelation. How can this be done ? Very simply ; by Christians, able to perceive this vision of Truth, in the Spirit, falling prostrate before the Spirit of God in Spirit, realising to the full, that it is the Holy Spirit that is the Originator, of all order in the universe ; of all law ; that law is the very will of the Spirit ; that Jesus Christ is the Form Divine used to reveal order and law ; that the Spirit is the Divine Teacher ; and that it is the Spirit that opens the eyes of the blind, thus enabling them to find the way of Grace, and to live the life that is in conformity to, and in harmony with, all laws that are Divine. The light of truth is shining once more upon the Acts of the Apostles ; this is another

advent of the Spirit, a Spiritual Pentecost; and, the Baptism is that of Fire, of Spiritual purification. It is the individual baptism for those who believe in and follow Christ; and, it is the Baptism of Christ's Spiritual Body, His Church, as the means of blessing to the world. (2) Reference to the Epistle to the Romans will give to men the perceptions, conceptions, thoughts and ideas of the Spirit as to the condition of the mind of man, and of mankind. (3) The first Epistle to the Corinthians will reveal the Divine wisdom by the way of the Cross of Christ, and the Gifts of the Spirit. (4) II Corinthians will show to all those who are tempted, tried, bereaved, and in sorrow and trouble, the true way by which grace, strength, comfort and consolation will be found.

X.—(1) The Acts and the Epistles named are the forms used by the Spirit to teach men in what way the Kingdom of Grace, as Spiritual, is revealed; and, they are, in a sense, objective in their order. The second series, as explained, are great psychical visions, as for example, in the Epistle to the Galatians, in what way Christ and Christianity surpasses what is known, as Mosaism, or Judaism. The comparison is Ishmael and Isaac; Agar in Arabia and Jerusalem, and the casting out of the bondwoman and her son, so that the heir may possess His inheritance in peace. (2) The Epistle to the Ephesians is as the exaltation of the Son, the Heir and Possessor of the Inheritance. (3) The Epistle to the Philippians is the story of the Heir and His friends as fellow-labourers, as fellow-soldiers, by the Way of the Cross, fighting in the great empiric struggle against the powers of evil in the world. (4) The Epistle to the Colossians is where the Heir is crowned with glory and immortality; and, is acknowledged as Head of the Church, the Divine King, the Image of God, the very Embodiment of the Godhead.

XI.—(1) It is somewhat strange that these marvellous Epistles should be found just where they are in the New Testament; but, a little reflection will show that they are in their right places; they are the great psychical revelations, that constitute the mind of the Spirit as related to Christ; and, they come as revelation to be the mind of the Christian, and of the Church. The method of the Revelation is psychical; that is, not in formal scientific order but as great perceptions, conceptions, thoughts and ideas. The Epistles to the Thessalonians, as can easily be seen, bring the thoughts of men down to the empiric world of the Church and its unhappy condition in the world;

thus the great problems that arise are of life, death and the resurrection from the dead ; of good and evil ; of the " man of sin " and of the victory of the truth. (2) The Epistles to Timothy contain the general instructions necessary for the servants, ministers, witnesses, and members of the Church. (3) The Epistle to Titus is for those who are elders, teachers, overseers, deacons, deaconesses, and godly devout widows, who are the servants of the Church and of Christ, in His Spirit. (4) The Epistle to Philemon opens a window into Heaven, to reveal to men the true, spiritual, mystical Church ; and there is seen the aged, revered, beloved Paul a prisoner in Rome ; the honourable and highly esteemed Philemon in his home, which is a Church ; and, there are fellow-labourers, and brave soldiers of the Cross whose names are known, and, all are interested in the slaves of sin who have run away from their Master.

XII.—(1) All these aspects of the work of the Spirit, as revealing, manifesting, making known to men the Truth as it is in Christ, are full of interest ; they are what men require ; and this is the spiritual way of instruction in truth, righteousness and Grace. The Epistle to the Hebrews may be conceived as going a step farther ; it seems to take the thinker by the hand saying, Come with me and I will teach you the mystery that was conceived in Eber, of the race of Shem. Eber had two sons, Peleg and Joktan, and it was in their days that the earth was divided. The division came about by the brothers taking different conceptions about the Name, about the Way, and about the pilgrimage. Peleg took the way that led to Terah, Abraham and Israel ; whilst Joktan and his numerous family, took the way to Arabia, to the desert. The forms are there in prophetic order ; they require to be studied as forms, ever remembering that they are germs only ; they do not explain the order of their development. The point to notice here is that the Epistle to the Hebrews sums up the history of the descendants of Peleg by the way of Israel. This is the story of the pilgrims who had walked by the way of Faith up to that time ; and, the real question in the Epistle is this, If the fathers failed because of their unbelief ; and, if the Christians, their children, do not enter in but come short, fail to understand, what the Rest, the Inheritance means, then what will the result be ? The suggestion must be taken for what it is worth ; is not this where the descendants of Joktan, the Arabs, with the children of Keturah, come in ? The Christian pilgrims failed to find rest ; they claimed the earthly and carnal

inheritance of the Roman Empire, the desert of humanity ; and, the children of the desert of Arabia were awakened by the Call of God, through Mohammed, to begin a new movement, which would eventually bring the Sons of Eber, Peleg and Joktan, back to the family of God, to the Name, and to the same Way, in the Lord Jesus Christ. It is the conception of Faith that lies at the very root of this race of Shem, in Name, Way and pilgrimage ; unbelief brings about schism, strife and divisions ; but Faith lives on in the race and the end will be re-union in Grace, Truth and Love as Divine wisdom. (2) The mystery in the Epistle of James is that of Israel from Abraham to Judaism ; it is Ishmael and Isaac, Esau and Jacob, Judah and Israel, priests and prophets, Jesus Christ and the Jews, Law and Grace, Faith and Works, and Judaism and Christianity. Many conceptions, thoughts and ideas are represented here ; they are as the divided heart and mind of all the men and nations that arise out of Abraham up to the coming of Jesus Christ. There is the realisation of the Divine Hope in Jesus Christ ; and the Grace, Truth and Life in the Hope of Israel rejected by the Jews as a nation ; the nation carried away into the darkness of the great world : and the Light of Life centred in the Christian Church. Jews and Christians have taken their own ways in the pilgrimage of life ; they have remained apart ; and yet, as matter of fact the Hope of the Jews, the Messiah, is the Hope of all Christians. He is Redeemer, Saviour and King for Jew and Christian alike ; and, it is because they are divided in spirit that they do not see eye to eye in this matter. The pilgrims are going in the same direction, by different ways, in the darkness ; the strange thing is that there are two rays of light, that are the highways upon which they are travelling ; they do not see each other because the darkness intervenes ; yet they both see where the rays of light end, and they see the King, their Hope and Joy, the Light of Heaven and the Life of the Universe. (3) The Mystery in the Epistles of Peter, may be said to represent the mysterious schisms and divisions that have arisen in Christendom, from the time of the opening of the door of the Church to Cornelius and his household, through the schism of Judaism, all spiritual divisions that have led to separations, as in Gnosticism, Manichæism, Arianism, Pelegianism, East and West, Armenia, Ethiopia, Papacy and Protestantism, and the many sects that abound in Christendom. They are all as the strangers scattered abroad everywhere · yet all are the elect of God according to fore-

knowledge ; all being sanctified by the Spirit ; all being educated and taught the way of obedience ; and all sprinkled, or baptised, with the sacred blood of the Divine Sacrifice. The strange thing is that they all inherit the same Faith ; they are all begotten again and are living in the same hope ; and they all believe that Jesus Christ lives and reigns in Heaven and in the earth. They know that they possess a precious, inheritance from the past ; they are all looking for the inheritance that cannot be defiled and will never fade or change ; they are assured that it is kept for them ; and, they would all agree that it is the Power of God that is keeping them faithful to the salvation that has been revealed, until the great day and the last time. All this, and much more, in the same direction, is the message of Peter, the Apostle of Jesus Christ. The vision is prolonged beyond the fiery trials and the patience of the Saints ; it is, " the appearing of Jesus Christ ; whom having not seen ye love ; in Whom, though now ye see Him not, yet believing ye rejoice with joy unspeakable and full of glory ; receiving the end of your faith even the salvation of your souls." The mystery of the Christian age is the revelation of Jesus Christ, by the Holy Spirit of Grace and Truth ; and, if there is anything more wonderful than this miracle of all miracles, the patience of the Holy Spirit with Christian peoples, in all their petty schisms, strifes, separations, philosophies, theologies, and divisions, let thoughtful devout, men try to discover what it can be. (4) What these writers are writing about, is all mystery and mystical ; it is Faith in God, the Invisible ; it is Hope in Jesus Christ, a Man among men ; and yet, in Him God is Immanent ; it is the Patience of the ever blessed Holy Spirit, at all stages of development, in all kinds of men ; in innumerable ways, not conceivable by men, awakening, teaching and guiding them all by a revelation in Grace to a great revealing in time, that will manifest the Lord Jesus Christ to men in all the fulness of His Grace and Glory. The Spirit of Grace, through the Apostle John, may be conceived as revealing the great mystery of all mysteries. The conception is so wonderful that it is amazing the soul of man can conceive it to be true ; or, that anyone could write words that would attempt to explain what it means. What the Spirit of Christ tells men is that the Lord Jesus Christ is not only in the form of a man ; He is the very Image of God, or, like unto a likeness in a mirror. He is the Thought, the Idea, the Word of God. He is the Ideal Purpose of Divine Grace revealed and manifested, and thus made

subject to scientific order and law. The wonder above all wonders is to be found here; the Holy Spirit inworks this very Christ into every redeemed saved soul; and, when those so changed are awakened, they are amazed, they say that Christ is dwelling in them, living in them, and that the men they were before are as dead men. This is the work of the Holy Spirit of Christ; it is not the work, of a man, or of men; it is not the Adam man improved and raised up to life by ethical ideals; it is the Christ Life, by the Christ Spirit, as developed into the image and likeness of the Lord Jesus Christ. How has it been done? Is not this the theme of the Bible? The Lord Jesus is the Light, the Christ is the Life; the Holy Spirit has by the way of Grace and Truth, by Faith, Hope, Patience and Love, wrought this work in the Saints. Where then, the question must be asked, is there room for schism, division, diverse ways of strife, jealousy, hatred, malice and all uncharitableness in the spiritual body of Christ? The conception is not reasonable, it proves that Christians are earthly, carnal and devilish in their thoughts, words and actions; that the light in which they are walking is refracted and like a chaotic spectrum. That their life is subject to all forms of disease, and of death. That their spirits are depolarised. That their minds are dia-magnetic to the light of truth, thus the light that is in them is as darkness. That their intellectual powers are so perverted, that they cannot, reason correctly; relate in definite order, or classify their thoughts so as to harmonise relations truly. That the moral life is lived in a realm of darkness, subject to false self-assertive reasonings, to carnal desires, and to earthly powers in the great physical world. In other words, Christians do not live as they ought, as moral men, in the image of God; but like the degraded men of this world who do not know or understand what the Gospel of Grace in Jesus Christ means. If this can be asserted of Christian men after many centuries of development; of conflict with the world; of strugglings, manifold in human souls; philosophies and theologies; of despotic and divine right forms of government; and of all kinds of perversions and self-assertions in the Church of Christ, then it is surely demonstrated, as spiritual truth, that all kinds of experiments have been tried whereby men might save themselves, and they have miserably failed. It is possible to go further and add that all these schisms, diversions, hatreds and wars have all been brought about by men who have been earthly, carnal, immoral and unspiritual in their attitude toward

each other ; and, in direct opposition to the Truth in Christ and to the gracious patient influence of the Holy Spirit ? This is not stated in the spirit of fault-finding, of blaming, or of excusing, sections of the Christian Church ; it is asking plainly, Whether these facts are true ; and if they are, then what is the one and only remedy that men can use to put an end to what is so shameful and disgraceful ? This is the mystery as made plain to men, by the method of Love, and by the guidance of the Divine Spirit. The only way of Regeneration is that of Grace by Faith. The Way of Salvation is by being found in Christ, as in the Ark. The way of Redemption is that of fear, love and obedience to the Will of the Redeemer. The way of Restoration is by seeking for and finding Jesus Christ, the Saviour. The way of Sanctification is that of the indwelling Holy Spirit in the soul. The way of Inspiration is by the living inbreathing Spirit within the soul, bringing about the great change into the image of Christ. The way of Dedication is that of living like Christ in His family, Church, Kingdom, and World. The way to Glorification is to walk in the Light ; to live the Divine life ; to be guided by the gracious Spirit in Love ; to live in the Light of Truth and abhor error ; to have the soul so purified that the face of Christ, as the Face of God, will be seen in it ; and, in addition to all these beautiful ideals of life to cherish the Spirit of the peacemaker ; and to endure persecution, if need be, in the Spirit of Christ. What has been fully revealed to men by the Holy Spirit is that unity in the Spirit of peace is possible ; that Christian harmony is very desirable ; that Grace, Light, Life, Truth and Love, are all as Angels from Heaven waiting upon men to lead them into the Blessed way that leads to the Life Eternal.

Is it advisable to add more to this explanation of the Divine Way that reveals Heaven as so near, so glorious, and so Divine ? Much more could be written to illustrate the Love of God, the Grace of our Lord Jesus Christ, and the unspeakable Patience of the Holy Spirit, as Teacher of Truth, as the Guide in Life, as the gracious Inspirer of Grace, and as the Comforter in all trouble and sorrow. A word of warning will not be out of place in pointing to the danger that may arise in the future, as referring to the rest that has to be found by the children of God. Adam in the image of God did not find that rest ; he forfeited his inheritance by disobedience. The redeemed nation of Israel fell short through unbelief and disobedience, and they perished in the desert. The Jews failed to enter into their spiritual inheri-



tance in Jesus Christ, their Saviour, Lord and King, and the story of their failure and punishment is one of the saddest pages in the history of the world. That Christians have failed to enter into the rest provided for them seems only too plain; and, who can tell what the results of unbelief and disobedience may yet mean for Christians, and Christian nations? In the abundant Grace and Mercy of God there is being revealed another day; and, the rest that remains may be found by those who will follow the King of Grace and are willing to learn, and obey, in the Spirit of Grace, the Revelations of the Holy Spirit. The REST, as conceived to-day is not the Sabbath; it is not the promised land; it is not the Man Jesus Christ, the Saviour, the Son of God; it is not all that Christians inherited from the Jews; all the promises of God; the Blessings of Christ; and, all that was involved in the Spirit of Christ. It may be all that these signify and much more; it is all the REST, yet to be revealed, in Divine Gracious Love, in Light and Life, in Science and Divine wisdom. It is the mountains of Blessing and of Transfiguration; of Life, Death and Eternal Life; of the vision of Christ to John and to the Churches; it is to be endowed with the Spirit, to walk with the Spirit, and to be in the Spirit; it is the mountain top, the mystic vision, and the walls of the City of God; it is the King's Palace; the River of Life, the Tree of Life; the many fruitful trees; and, above all it is to be with Christ in the Divine fellowship of the Saints in Light at that feast which is being revealed to men as Divine Law, as Science and Divine Wisdom. There is a thought that remains to be uttered here; and surely it is one in which all the saints of God will join and with all their hearts say Amen. It is, however, more easy to conceive the idea than to express in words what is required; but a brief explanation will indicate what is meant and why the thought may be conceived to be reasonable and right. As students of the Bible know, Nature, the Heavens and the Earth, the whole Creation, visible and invisible, are conceived as revealing, and of uttering, the praises of their Creator. It is conceived that the Old Testament is the Revelation of the Father in Grace, and the Saints of God in prophetic words, and in psalms, testified their conceptions of His Truth, Holiness, Justice, Righteousness, Mercy and Grace. As readers of the Gospels know, the Beloved Son did not seek His Own Glory; it was ever the Glory, the Grace, and the Love of His Father, that occupied His thoughts; He came to reveal,

and to obey, the Will of His Father in Heaven. The Lord Jesus Christ returned to His home after His great work was accomplished; and He sent down upon men, and, into their souls, His Holy Spirit. The Spirit of Christ in Divine Patience has been taking the thoughts of Christ and revealing them to men in Truth, Grace and Love; and, what is very remarkable, there have been men who have been blessed by the Spirit and they knew not that there is a Holy Spirit; others have believed in the Spirit, as objective, never dreaming that the Spirit was indwelling in their own souls. Who has not grieved the Patient Spirit? Who has fully obeyed the monitions of the Spirit? Who has been consecrated by the Spirit? Who has been in the Spirit? Who has fully honoured, obeyed, revered, and loved the Spirit? These are grave questions for men to ask themselves, and to give, as they can, honest and true answers. The outstanding fact here worthy of notice is that the Spirit of Christ does not ask for the praise of men or honour and glory, as related to the spiritual work of Grace in the human soul. The Spirit reveals, exalts and glorifies Christ, and this is said to be the Divine work of the Spirit. This then is the thought that requires to be conceived and uttered by men; the great Revelation and discovery of the Blessed work of the Spirit of Christ is known; it is a truth of the greatest importance; and it is the high and blessed privilege of the Saints in Christ to render thanksgiving, praise, honour and glory to the Divine Patient Spirit of Grace, of Christ, and of God. The conception takes form thus: God is All in all; Christ is the image of God, the Fulness of the Godhead in the Body of the Man Jesus Christ; that is, every perception, image, conception, thought and idea conceivable by men about God, the Father are in Him; the Holy Spirit transcends all metaphysical beliefs, all physical forms, and all psychical ideas; it is the Spirit that is All in all in Divine Purpose, in Order and in Law; and, it is the Spirit, by order and law, that executes all the Divine spiritual ideas in Creation and Redemption. This unity in the Holy Spirit of God is very wonderful; it is most reasonable; in fact, it is reason that brings man up to this very point by following the method of science. What it all means amounts to this: reasoning men, when they are able to see, to comprehend, the constitution of the universe, they perceive that Nature, Man, History and Redemption, are all conceivable as order and law. So far as the Spirit, and the spiritual are concerned, there are no permanent

things, or forms, that abide ; thoughts and ideas are the transformed images of things, of the forms that are ever changing. There are ideal spiritual purposes, as expressed by order and law ; but all these are resolved, or synthesised, back into their related ultimates and the Ultimate, the One, or God. But, men when they see this truth may be ready to cry out, that this is Pantheism, and that it is very like Brahmanism ; to which the reply must be that this is not so ; there is likeness, but the differences can easily be seen. The fundamental thought is that God, the One Ultimate, as to essential Being, cannot, by any possible rational means, be brought within the range of the intellectual reasonings of men. To attempt to do so is folly ; to theorise, or dogmatise, upon this subject is a form of insanity. God is in the very widest sense, All in all ; and that is a belief that is in harmony with the reason. What follows is that the created, the manifested, that which has a constitution, is known by order and law ; that is as creature not Creator ; as subject to law and not Lawgiver ; as effects not the First Cause. Men must think clearly here, and surely it is not so very difficult to do so ; it would be a strange thought for any man to imagine that because, in a way that he cannot understand, his being is in essence, it may be, like, the essential Being of God, that as a consequence he is God. The thought is an outrage upon reason, it is, as a belief, untenable, because every man knows that he did not create himself ; he did not ordain his own constitution ; he is subject to order and law, therefore, he is the creature of God. As matter of fact this is how all sane men think ; therefore all that requires to be stated here is that Science is not altering these fundamental truths. What Science has been teaching and emphasising may be expressed thus : there is THAT which cannot be related or conditioned ; there is the physical world known to be related and conditioned by order and law ; there is the psychical world, the conceived image of all that is related and conditioned ; there is the power, in men only, of all earthly creatures, by the Intellect to relate and condition, thus to discover, and know, what is true ; there is in man, a moral nature and it is this power in man that constitutes the image of God in righteousness, that is by a life, as truly representing, and conforming to all the Divine Laws. Admitting all this to be correct ; then what man may be conceived as thinking is that he is a creature as related and conditioned under Divine Law ; and, that his highest privilege and duty is

to obey, conform to law ; that the Divine Laws are actually inwrought, and existent in his own body and mind ; as forms, conceptions, thoughts, and images that are true ; that he is, as man, in a true and real sense in the image of God the Author of all relations and conditions. What the Christian Revelation deals with particularly, as a special theme, another world, is not such problems as these although they are incidentally, in the way of development, introduced ; it is the disobedience of man, the Fall, and sin, with all the terrible consequences, in the Light of the Revelation of Grace and Sacrifice, as Divine Love, which cannot be related or conditioned by sinful men ; and yet, it has been revealed, conceived and imaged to the full in the Person of the Lord Jesus Christ. If this is clearly understood, then what follows appears to be incontrovertible ; it is that the Lord Jesus Christ is in this very sense a Revelation of God as Gracious Love ; the Beloved Son, in Whom He has pleasure and delight. Is it possible for any mortal man, as a sane person, to stand up and assert that he is perfectly true and morally, good ; would dare to place the crown of Grace and Sacrifice upon his own head and declare that he is the beloved son of God ? The conception is an outrage on human thought. That there have been such men students of history know well ; but the men who have conceived themselves thus,—Mani, for example, asserted that he was the Paraclete, the Holy Spirit,—have all been seen to be self deceived, and self-asserting impostors. What the Bible teaches clearly, by the way of development, is that God is First Cause, as unrelated and unconditioned ; that the Father in Grace, by the way of Grace, through Faith, manifests His Son, the Lord of Grace as the Hope of humanity ; that the Holy Spirit of Christ reveals to men, by ideals, all that Christ means for Salvation from sin ; and inworks all these ideals into their minds, by the way of Patience and by spiritual intuition. There is the Love of God the Father in Grace ; the Light of Jesus Christ, the Son, the Lord of Grace ; there is the Life of the Divine Spirit in Grace, in patient love, with this result, that the Holy Spirit restores the soul, transfigures and enlightens the mind ; and the man becomes a new man in the image of Jesus Christ, and, in a sense, like God. This is why the saints in Jesus Christ are utterly unable to praise, honour, or glorify themselves ; they see themselves in the Divine Presence ; they are as brands plucked out of the fire ; they are clothed with garments that are filthy ; the adversary is casting their past sins in their face,

and they are convicted; for very shame they are silent and cannot look up, when suddenly they hear the tender voice of the Lord Jesus Christ saying to the Angel, "Take away the filthy garments"; . . . "I have caused thine iniquity to pass from thee and I will clothe thee with change of raiment." This is why the Saints of God praise, honour and glorify the Spirit; this is why the redeemed praise, honour, and glorify their Redeemer; this is why all the people of God praise, honour and glorify their Father in Heaven, because He has saved them by His Grace, in Love.

Falling back for a moment upon the shadow of Pantheism that has arisen; it may be as well to return and face this strange creature; this self-asserting, and all-knowing, spirit, that has troubled men all through the past ages. This is the subtle spirit that is embodied in Brahmanism and Buddhism; and, it is the vicious intellectual, rational spirit, so fully developed in many forms of philosophy. In Brahmanism, it may be conceived that the Brahmins went the length of deifying knowledge; it is knowing that is all important; those who know are as the gods; those who do not know are as ignorant demons. The knowing ones praise, honour and glorify knowledge; and, they render praise, honour and glory to one another to all the knowing ones. Is this reasonable and right? These men were without doubt great thinkers and they attained to great knowledge; but, will their castles and palaces in the air, their mighty citadels and great cities in the clouds, stand the test of time, of Science and of Divine Wisdom? If their philosophies are only as great psychical, carnal, natural, intellectual castles in the air, will they stand the touch of Science? When they are punctured will they collapse? When they are analysed and anatomised, will true and abiding relations be found in their systems of thought; as true living bodies of eternal laws? The question here is not the marvellous likenesses in Brahmanism to Evolution, as in ages, in order of thought, and in knowledge generally; it is the spirit in Brahmanism as contrasted with the Spirit of Christ; it is the methods of Brahmanism as compared with the methods of Christ, and of the Holy Spirit. What Brahmanism appears to attain unto is the analysis of human knowledge from the standpoint of man; the synthesis is conceived as Brahman, neuter, a god that is ever changing, a god that is not personally conscious; a god that is like a sea out of which all the waters of life are drawn: that falls back in blessing upon the earth; that is in

mountain, lake, swamp, lagoon and river, and returns again to the ocean from whence it came. It is a god that becomes living ; and, all that is living is Brahman in all kinds of forms. It is thought and reason and all that these mean in men ; all is change ; they come from Brahman ; they return to Brahman ; they transmigrate in Brahman ; they rise or fall according to their Karma, their deserts, their fate and fortune ; the highest ideal of life is to stop living, or transmigrating ; and, to be swallowed up in the Brahman, the unconscious god, that is the source of all being. In this strange Pantheism there is no true scientific conception of absolute Truth, Righteousness, Divine Order and Law ; there is no true realisation of sin, as disobedience to moral law as the Will of God ; in fact, the issue comes out in this form ; it is when a man knows what THAT is ; and that he is THAT ; then the man is a god ; he is all that God is, and this is something like the heaven of Brahman knowledge. What modern science has to say to all such systems of thought is simply that the thinkers have very vague even contradictory conceptions about the Origin, the Beginning, the Reality, the One ; that although their perceptions, images, conceptions and ideas are very wonderful, with much truth in them, yet it is clear that the seers see only parts of the great universe ; they never can agree about the truths they see, or the relations which they bear to other systems of philosophy. They are all the children of Babel ; they are all divided ; they all know ; they are all rivals in knowledge ; and, although they all say that they are in the pursuit of unity and harmony, they are all compelled to admit that unity and harmony from their standpoint cannot be expected. This is where Brahmanism in particular, and philosophy in general, appears to fail ; there is no unified harmonious ideal in which thinkers can agree ; there is no psychical cosmos ; it is all chaos. What Science is asserting, and has good grounds for maintaining, is, that Pantheism does not know the Source, the Light, the Life, the Way, or the End ; and that unless there is a complete change in the standpoint of the method of thought, the true way will not be known and the right End will not be seen or reached. This is another example of the Ptolemaic and the Copernican systems of Astronomical thought ; it is not the earth, and man, that are central ; it is the Sun in the Heavens and the Son of God. Natural men think in a natural way, in a natural world, therefore, it is not so very strange if the great genius, the seers, saw great visions of Truth ; and it is not out of place to com-

pare their conceptions with spiritual Truth; and, it is well to appreciate very highly their lofty conceptions and ideas. The mistake it would seem arises here; men will maintain that their natural conceptions are to be taken as standards of thought; and, they will not subject them to, and compare them with, the spiritual in Revelation. At every stage of development a spiritual ideal is revealed; and, in every stage of history the natural turns upon rejects and tramples under foot what is spiritual. This is where Science laughs to scorn all pretensions to superior knowledge of the truth, as found in Brahmanism, or in philosophies; and it goes on to say, "Please, do not continue to be so unreasonable and so foolish, can you not see and understand, that the Lord of Truth by His Spirit of Truth has opened up before men the True and Living Way, in all that is natural and spiritual. The Way is now so plain that any wayfarer can walk therein with perfect safety; that way is not what Pantheism and natural philosophy have been teaching men; it is the methods of Christ, and of His Spirit, as Divine Science, that are now guiding men in the way of wisdom." What Science goes on to suggest is, that the end is not unconscious Brahman, the transmigration of souls, the ascetic life of self-renunciation, or dark Nirvana; it is Faith in God, the Father; it is Hope in God the Son, the Conception, Image, Thought and Word of God, in Grace, the Saviour; it is the perfect Patience of the Spirit of Christ and of God as this has been revealed to men by Science in order and law, in power and life, in all realms of thought and all worlds of life; it is Love, the Love of the Holy Spirit, shed abroad upon the souls of the saved who love, because they have been loved and saved by the Love and Wisdom that is in the Holy Spirit. There is no room whatever for the boastings of men; all such boastings are vain, out of place, the fruits of ignorance and self-assertion. Men ought seriously to lay this lesson to heart; in the presence of God they have no merit; the perfect moral life in love is too high for men, they cannot attain to it. When they place themselves under the standard of the Cross of Christ, and look upon the Face of the Lord of Grace and Sacrifice, then they may think upon the words of Christ's companion under the same condemnation, and say, "justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." Order and Law, as Divine, are very wonderful; they take out of men their conceit, pride and self-assertion; the hour is that of prayer, not of boasting, and, the

prayer may well be that of the penitent on the Cross, "Lord, remember me when Thou comest into Thy Kingdom."

It will not be out of place to point out for the thoughtful consideration of devout men, the remarkable analogy that is traceable in that weird story, found in the Book of Daniel, relating the events on the eve of the downfall of Babylon in the reign of Belshazzar. The natural story is that of a great feast, a mighty king, a thousand lords, wives, concubines, and abundance of wine. In their folly and madness they desecrated the symbols of the Divine Religion and made them means of pleasure, "They drank wine and praised the gods of gold, and of silver, of brass, of iron, of wood and of stone." The conception is that of the basest idolatry; the worship of anything and everything, except that of the worship of the true God. The king was not ignorant; he knew about the past; he had heard of God, and His judgments; but there was no humility, and no repentance; when the feast was at its height then came the hour of judgment, and after that the death of the king and the fall of Babylon. The story is well known, it is what occurred in a natural way; but the natural forms are the means given to men to teach them true thoughts and to image in their minds what is of spiritual importance. The scene has changed; it is no longer the Babylon of history; it is the spiritual Babylon where men declare that they are not idolaters; and, that they have for ever abolished idolatry. Is this really so? Were the wise men of Babylon such fools as to worship things, such as gold, brass or stone? Not so; behind these gods there were ideas; and the names of the gods will tell men what the idols represented. What men know quite well is that idols, gods, demons, are the powers to which men subject themselves, and these may be the gold of despotic power and wealth, the silver of culture or pleasure, the brass of the orator, the iron of custom and tradition, the wood of ignorance, or the stone of stupidity. There are gods many and lords many; but, in the language of the Parsees, they are like demons; they are evil thoughts, evil words and evil deeds; they are the regnant powers in this world; they are praised, and men are devoted to their service; therefore, in a true and real sense, all who thus praise and serve such base ideals are idolaters. The modern gods are well known; they are like, very like, the gods of the Babylonians; they are the earthly carnal powers which subdue men, making them slaves; promising them great things, and at last leaving them spiritual bankrupts on the border of the



eternal world. To all such there comes the hour of awakening ; the Hand of God is seen ; the judgment is written in strange unknown characters that are not of this world, but the meaning is plain enough ; the days are numbered and the end has come ; there has been judgment, as by weighing, and the lost weight cannot be recovered ; the end is division, separation, departure ; others enter in to take possession, to take up their duties, and to enjoy the feast of life. As with Babylon and with individual men, so with nations and the whole world. This is the message of development by science ; it is seed, growth, flower and fruit ; there is the ever-changing, and, failure, or success. There is life and death, the hereafter, and the life eternal. Here Science stays the hand, saying, go no further at the present time ; it is quite true that the Lord of Grace and Glory re-crossed the River of Death to reveal to His followers that death physical is not the end of the spiritual ; He said plainly that if the future was as Nirvana, the awful darkness, He would have told men so ; there are the mansions of glory, and the Rest that is perfect. He is there ; and where He is there will His followers be with Him, and see Him as He is in His glory.

It may seem strange to philosophers, and theologians, that Science cannot be said to encourage the formulation of theories about the future life and the eternal world. The scientific imagination must not be despised ; and, analogies are not out of place in comparing the natural with the spiritual ; but, what is now clearly being realised is that science can only deal with revealed, related and correlated truths ; and that what has not been revealed as order and law, must not be classified as pure science. What has been shewn is that Force, the Power of God, is Eternal ; and, that Life, in a true and real sense, even as physical, is not conquered, or destroyed, by death ; it is ever being renewed, and thus the study of development is very wonderful far beyond the comprehension of men. It is hoped that the analogical forms of Power and Life in the psychical, moral and spiritual worlds, will be studied and understood ; and, if this is done, there ought not to be any difficulty in perceiving what is meant by pure Science ; and in what way Science is severely limited to the details of order and law. The scientific worker in any branch of Science must be very careful in every detail of his work, just because his life is devoted to scientific discoveries. He is a worker in the great world of enquiring, empiric Science, not of empiric theories. His work, though he

may not know it, is in the fourth dimension universe and he must not be disappointed if for a time he is not able to see the spiritual universe. To be a scientific worker is a great privilege, a responsibility, a duty, a glorious service for God and man. It is a marvellous opportunity that the King of Truth gives to a faithful servant when He engages him to follow in the footsteps of His Spirit, to discover, it may be, even one Law of Nature or of Grace. Here again the order of the Divine method of attributing praise, honour, and glory must not be forgotten. The worker will praise the Author; honour the King; and glorify the Guide that leads into the way of truth, order and law. When the Spirit is dominant among scientific workers, then men may expect wonderful revelations of truth and righteousness, grace and blessing. God will greatly bless men, and all the ends of the earth will fear His Name. When those who are not scientific workers, interest themselves in all forms of knowledge, in Science generally, in the order, unity and harmony of the universe, then, it must be assumed that those who express their thoughts upon such subjects are not posing as men of Science; they are seeking after wisdom; they accept what men of Science place within their reach; and they try to synthesis the results of Science as they are able. The standpoint of this enquiry is not that of criticism of scientific workers and their work; it is that of trying to stand upon their discoveries, as upon the walls of the four-square city of God, and from that position surveying the universe of thought to discover order and law, harmony and unity. It is the scientific workers who provide the analysis, and the anatomy; the general principles, purposes, and ideals; the order of development; and, the seekers after wisdom try to see the unity and harmony. Science, as pure Science, would fail to discover the unity or harmony of the whole; the parts, the different divisions of Science, would remain as detached segments of a circle. The point that appears to be reached is that scientific workers are all intently at work within their own segments; they have advanced so far as to enable those who seek after wisdom to find means of surveying generally the whole field of Science. The first attempts made by evolutionary theories, failed to satisfy men; they were too narrow, natural and earthly; thus, the later attempt of a wider spiritual, and heavenly synthesis that will not exclude any realm of knowledge. The summation reached is in this direction; in harmony with reason, as matter of fact, there is the Ultimate power in the universe, as con-

ceived under the Name of God, as Love, the Good, the Gracious, the Merciful. What Divine Wisdom suggests is that this concept, this Ultimate fact, in Essential Being, cannot be known, reasoned upon, by the Intellect of man, because the Intellect as a Divine endowment, can only operate upon thoughts in their true relations. It is Faith in man that responds to Grace in God. This is the Ultimate Fact of Being; and, men are so constituted that they can receive and believe this truth. When the thoughts are turned from the Ultimate, as God, to what has been created, manifested, revealed, then the discovery is made that Science has brought about a marvellous change in that realm of knowledge which may be said to be psychical; that is, getting back into the very mind of Creation by the way of analysis; there are eight definite principles of thought that can be discovered; and, these are known to form into realms and worlds where the words, the Names of Force and Life, are used to explain their order and method of development. These related ultimates of being are said to differ in their kind; but their order of development are said to be analogous; they are like each other. These principles, as related ultimates, and many other names, are conceived as perceptions, images, conceptions, thoughts and ideas; it is how men are able to think about them, or define them; behind the names there are always the facts expressed by the name-words; and then, it is found men have to stop reasoning; they can do no more. Here, for example, the method of thought can be illustrated in this way; God is the One. God is revealed by Creation as the Creator; God the Good. Sin and disobedience in man. Love and Grace in the Father. The Father implies the Son; the Son is the Image of the Father in Love, in Grace, for Salvation. In all this there is revelation and development; this is how God is pleased to reveal His thoughts to men, and this is the way in which development takes place. What men see, have always seen in all ages, is that arising out of thoughts, and ideas there is a cosmos that is universal; in other words Nature, and Man, are not chaotic, as without order and law; but, underneath all men's thoughts, there exists the conception, that if men only knew, could read and understand, the heavens, the earth, Nature and Man, they would discover that an objective universe orderly and under law, would be found to exist. What this really means, in the light of present scientific knowledge, is that the tangible, has completely disappeared; analysis proves that there are no things; the substratum is that of thought,

order and law. It is to this that the name of Spirit is given; it is purpose, plan, order and law; it is quantitative and qualitative; it is weight, number, dimensions and mathematics; it is possible to conceive the thought that this development is really the Revelation of the Holy Spirit, as explaining, revealing making known to men, the Truth in the Word; the Spirit in the Son, Who is the Image of the Father. Such a conception as this when applied to the Bible, to the realm of Grace, to the promises of the Lord Jesus Christ, as related to His Holy Spirit, as taking the thoughts inherent in Himself and revealing them to His disciples, may not appear to be so very strange; it is reasonable; it is like what men expect; it is questionable if any other explanation will be found that will so truly fit into all the facts. If, for example, it is stated that God is Love, Grace, as Absolute, the conception is well known; if the farther step is taken and it is stated that the Lord Jesus Christ is that Absolute, as Concept, Thought, Image, or Word, men will recognise that this is not a new line of metaphysical teaching. The next step appears to be more serious; it may not be so generally conceived; it takes this form; the Holy Spirit is the same Absolute, at a stage of development beyond that of the Son; in other words, so far as man is concerned, the Holy Spirit has no meaning apart from Thought, Order and Law; these are essentially the very Revelation of the Spirit. If this thought has been grasped, and, is studied, in the light of the deepest truths revealed in the Gospel of John, then another step can be taken forward as bearing upon what is conceived to be the work of the Spirit. What is the work of the Divine Spirit in Grace? As already suggested it is Regeneration, Salvation, Redemption, Restoration, Sanctification, Inspiration, Dedication and Glorification. It is the Absolute Life; it is Life inherent in Christ, as Image, as an Ideal; it is Life in all the stages of development named; it is Life in the Regenerate, the Glorified in the very image of Christ. It is not possible to say that this is contrary to the Spirit of Revelation in the Bible; in fact, as men know well, the Word of God is in travail with these thoughts; and, men seem incapable, with certain exceptions, to receive, conceive and express all that the Holy Spirit means. But there may be men who will object to this line of thought, because, as they may say, this appears to be reducing man to the condition of an automaton; to the work of the Spirit. This must be distinctly denied; it is not so, because as matter of fact men continue to be empirical,

intellectual thinkers and moral beings; and if this were not so, it would be impossible for them to perceive, receive, conceive and reason upon such thoughts. What it does seem to teach is that sinful men have to be dealt with, not as rational, moral men, but as children; they are ignorant, self-conceited, unwilling to learn, rebellious; they have to be cared for, watched over, encouraged with promises, delivered from evil, educated, punished; they have to learn by the use of forms; they have to be taught by signs, thoughts, ideas, and words; they have to be instructed by providences, purposes, plans, and great ideals; what is still more wonderful, the Holy Spirit has to become incarnate in man and to instruct him in what is spiritual and eternal. Could a more complete proof of the fallen, sinful condition of man be found than this; that the works of the Spirit, for the restoration of man and mankind, have ever been perverted; and it is only in the light of Science, by the methods of Christ and of His Spirit, that these truths are beginning to be understood. It is by this means that the Bible may now be conceived as a new Revelation to men; it is no longer empiric only; it is becoming spiritual, radiant and mystical; it is the work of the Spirit in all stages of development; it is the Spirit in mankind; the Spirit in the Word; the Spirit in man; and, what is not yet fully explained, the man "in the Spirit."

This is conceived to be the method of development from the Absolute, the One, to the Image, the Ideal; to the Spirit and Divine Ideals; to the Creation, Manifestation, and Revelation of man in the likeness of God. What follows is sin, and disobedience, or what is conceived as the Fall; and, the Revelation of God in Love, as Grace, in the Lord Jesus Christ, by His Holy Spirit. If the work of the Spirit of Christ is to be conceived in this way, as the Divine Revelation in Grace for the salvation of the sinful, then what will occur to devout thinkers as worthy of consideration is this: that the same line of thought may be applied to the physical and psychical worlds; to the objective in Nature, and to the subjective in man. It may not be very easy to grasp what this means; it may even appear to be a degradation of the Spirit; and yet it appears to be reasonable. The thought that arises here is that in both these worlds, the Ultimate One is behind all related ultimates, as seen by Faith; the related ultimates, as percepts, concepts, images, thoughts and ideas, contain within them a Divine Hope; it is the Spirit in Divine Patience that is the Author of all ideals in Nature

and Man ; and, what follows is that the Spirit, in accordance with purpose, plan and ideal, works in the realms of Force and Spirit, and in works into the worlds of physical and psychical life. The Spirit is the Worker, according to order and law ; the Spirit is the Revealer, the Author of Order and Law ; but, before Revelation and Work were known to men, they were in Christ, and in God. What seems to be of great importance here is this thought ; that Order and Law are the equivalent terms for the Spirit of God ; if this is the true explanation then what follows is that to live in the harmony and unity of law is to live in the Spirit. It is saying that there is in man the mystery of God ; the image of Christ ; the ideals of the Spirit ; and that as matter of scientific fact, the man is the work of the Spirit. Those who have studied the Constitution of Man are not likely to dispute this explanation ; they may say that they do not like the terms that are used, but the facts are plain ; energy and matter are subject to law : the infant in the womb does not evolve its own life ; the man does not create his own special sense organs, his spirit or his mind ; they are all caused ; they are all subject to law ; they are all effects that are cosmical and constitutional in their nature.

Passing to the intellectual and moral endowments possessed by man by which he becomes a rational and responsible being, what is the problem that he is called upon to study as soon as he awakens to consciousness ? Is it not the Whence ? the When ? the Why ? and the What ? of his being and constitution ? How the constitution of the body, and the environment, in which it is placed, operate and co-operate, in their order ? Who is the Lawgiver of the laws under which he is subject ? The man can be conceived as asking other two questions. By Whom is he going to be taught ? And, Whether the results of the education will lead the scholar ? The supreme thought here is that of the creature man, as subject to Divine Law, living in the Spirit, that is in the body, as the work of the Spirit, enshrined in, and protected by, Law, *i.e.* the Spirit of God. To live in, and to be guided and taught by the Spirit of God, means the way of development to the Divine Wisdom. To be tempted, led astray, become subject to lusts, to sin, to disobedience, this means losing the way of light and life ; it is to rebel against the Spirit ; it is to choose folly, shame and outlawry. It matters not in what form of words men try to express these conceptions ; the facts are the same ; the condition is not that of steady advance, by the natural way of development, to Science and Divine moral wisdom and

goodness ; it is, that mankind is not living in the Spirit ; is not conscious of the Spirit as Thinker, or Worker ; and that men are living with their noblest powers, intellectual and moral, as subject to the powers of evil ; instead of being Spirit possessed, they are said to be demon possessed, ignorant, selfish, greedy, cruel, and licentious. The purpose of God as Love, in Grace, to regenerate and save mankind is known ; this is the Revelation in the Bible. It is God, as Father, that is the Ultimate Reality ; it is Christ that is the Image, the Thought, the Word of God, as Grace, and as Sacrifice ; it is the Holy Spirit that is the Revealer of the way from Adam to Christ ; it is the Spirit of God the Father, in Grace, that is in Jesus Christ, the Saviour, as Man and as Priest and Sacrifice ; it is the Holy Spirit, that, in due time, is outpoured upon men ; dwells in them ; reveals Christ by them ; and, so changes them that they become spiritual, like Christ, and, it may be said of them, they live in the Spirit.

If this line of thought is understood it will be seen that two series of four divisions each have been followed, the first, the Divine which reveals God, Creator and Father in Grace ; the Son, Image of God and Saviour in Grace ; the Holy Spirit, as the Thinker in Nature and in Grace ; and the Holy Spirit, the Immanent Worker, in the universe that includes Nature and Grace. The second series deals with Man, in the Image of God, as able intellectually to read, digest, and apprehend the thoughts of the Spirit of God ; and as able morally to love, obey, and conform to law as the Will of God. There follows the Fall and the Revelation in Christ ; the Man from the Heavens in all the fulness of His goodness and Grace ; the Man Jesus Christ in His Life, Death, and Resurrection from the dead is the revelation of Sacrifice, as the very life of Grace made manifest before the eyes of men. This is where thinking man finds himself ; he is in the far country ; he has lost birthright and blessing ; he is earthly and carnal, a fallen son of Adam. He awakens to his unhappy condition, he is a bondman, the companion of swine and feeding with them in the fields of earth. He is endowed with the Christ Life, and immediately he says, " I will arise and go to my Father." In other words, his eyes are opened to see in the Spirit ; he perceives that Nature, Man, the Bible and History are all the works of the Spirit of God. It is the Spirit of God that is in all things ; in all men ; in all revelations ; in all events ; and the one thing needful for every man is to live in the Spirit, to love and fear God, to honour and adore

Christ; to revere and praise the Holy Spirit; and to live the life of faith in conformity with all the laws of God. The child is said to be born again of the Spirit; therefore, the life spiritual is realised by teachableness, meekness, the desire to know the ideals and the purposes of the Spirit, as revealed by Science, as order and law. This means that the young man is led by the Spirit into the Presence of the Lord Jesus Christ in Whom there is to be found all the fulness of the Godhead, in concepts, thoughts, words and ideas. The Lord Christ is not an abstraction; He is the Concrete Man from Heaven; He is the Image of God, and He is God. The young man may now be conceived as having attained to manhood; he is to be conceived as like Christ, as one of His company, listening very attentively to His words. This is what he hears the Lord Jesus Christ saying, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me. If ye had known Me, ye should have known My Father also; and from henceforth ye know Him and have seen Him. Philip saith unto Him, Lord, shew us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father. Believest thou not that I am in the Father and the Father in Me? The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me. He doeth the works. Believe me that I am in the Father and the Father in Me; or else believe Me for the very works' sake." This is Christ's explanation of the mystery of God, of the Father, of the Ultimate, of the One. It is time for men to understand that this mystery of Being is entirely beyond any conceivable, reasonable interpretation. It is the deepest of all truths; it is God; and, the creature man cannot, in the nature of things, define God. The unspeakable advantage to be gained from the knowledge shadowed forth in this Third Series is that the man may now perceive that he came from God, that he has, in a measure passed through all stages of development in the past; that by the mercy and grace of God, by the methods of Christ and of the Spirit, he has returned to God, the Father of the Lord Jesus Christ. The God of all Grace is Divine Love; the way of Reconciliation has been revealed; there is Peace with God through our Lord Jesus Christ; the Heavens are full of harmonious music; there ought to be goodwill among men, and the unity that is universal. Is this the end of Revelation?



It is one end ; it is as the fulfilling of all things in Christ in this sense, that all that was in Christ is now possible, and can be fulfilled, in every follower of Christ, " The Kingdom of God is within you " may become realised fact ; the Ideal may become Real. This is not assuming, in any sense, that the disciples of Christ, are to pose as Christ's ; as so potentially or as becoming so as fully developed. The conception is absurd ; men may develop into likeness to Christ, in thought, word, and deed, but they can never become the Image of God, in the sense that He is the Son of God, the Father. What follows is not stagnation and death ; it is movement and resurrection from the dead ; it is the Restoration of the Kingdom of Israel ; of those who pray and wrestle with God in the Spirit for the Regeneration, Salvation, Redemption and Restoration of the whole human race. It is another Pentecost ; the outpouring of the Spirit on all men. It is the awakening of men, that they may arise, go forth and preach the Eternal Love and Grace of God to mankind. It is going forth with the assurance that the Spirit of God will bless all means of Grace, and make the Word of Christ effectual ; powerful for the destruction of evil powers and the extinction of error. It is the Revelation of the Spirit of God, of the Divine Purpose of Grace in Love, by which the Kingdom of Grace will be manifested, and the Eternal Kingdom of God in Truth, Righteousness, Goodness, and Love established in the earth. It is the Revelation of the Mystery of God in Love, by Faith as Grace, as found in the Word, in Jesus Christ. It is the Lord Jesus Christ the Hope of humanity as manifested by His Own method of thought. It is the Holy Spirit, in all Patience, by His Own method, bringing about such wonderful results as these in Love, by Grace and Sacrifice. It is Science and Divine Wisdom as the work of the Spirit. What may be noticed here is that Science has brought about this great transfiguration in the world of thought ; everything seems to be changed, and yet there is no apparent change. The favoured disciples have been upon the Mount with their Lord and Master ; they have seen Moses and Elias ; they have heard the conversation in the heavenly places about Grace and Sacrifice ; they have seen the Lord Christ in His Glory transfigured and radiant with the Light of Truth ; and, the Voice from Heaven has witnessed that this is the Beloved Son, and that men are to hear His words. Are the disciples to expect that this transfiguration, by Science, that is taking place, is going to change the order of development ?

Let them remember that this vision of transfiguration is not for all men, not even for all the disciples ; there is a very different vision at the foot of the mountain ; and it is to that kind of experience that disciples may expect to descend. The vision of Science is a fulfilment, a consummation ; it does not abolish forms that exist ; they are continuous, objective and physical. The world of the children remains with the children, and Science does not deny, or contradict, what children perceive by their senses. It is equally true that the psychical realm of the mind, will not be taken away, but rather it will be greatly extended ; indeed this is the region where the greatest discoveries are likely to be made in the future ; not, it may be assumed, by hypnotism, spiritualism, or similar aberrations, but by the most careful consideration of divine order and law. The mind is conceived at the present time as a realm of darkness ; Science is suggesting that this need not continue for ever ; that order can be traced ; and that law will be resolved into light. This is the hope of psychology ; the man is there ; he is only semi-conscious ; but when the man within is like the Christ, then the light will come and the open vision. It may seem strange to express such thoughts in this way, but there are two lines of light that point in this direction ; the first is that the Lord Jesus Christ is the example, or the Ideal ; the second is that Nature, as a whole, in the hands of Science, is really working inward from both physical and spiritual ends to bring about this result. Now men see as through a gauze veil, or a mist ; then the mirror will reveal the face. Science might be justified now in stating that, eventually, these ends must be realised. When scientific men know Nature they will know man, because, man is the epitome, the microcosm of Nature. The physical world gives to men forms ; the psychical world responds to the physical, and thus there arises perceptions, conceptions, images, thoughts and ideas ; the unconscious becomes semi-conscious, but there is no consciousness of harmony and unity. It is with the empiric, as intellectual and moral, that consciousness takes place ; this is the means to gain an end, that end being Science and Wisdom. The point to be noticed here is, that a Divine Purpose is kept in view from the beginning ; thus the physical, psychical and empiric worlds will exist, and persist, until the end is reached ; that is the knowledge of scientific order and law. This thought may be expressed in many forms ; it is the mystical ; the fourth dimension world ; the City of God with four square walls ; it

is being in the Spirit; it is being like Christ; it is the Image of God; it is returning to God and finding in Him all that the soul can desire. So long as man is subject to desire, to lust, to ignorance, to philosophies, theologies and theories, there is darkness and absorption; but when order and law are received in scientific order, and as Divine wisdom, then there is change; there is the radiance of glory and the heavens above and earth beneath respond to, and correspond with, each other. The three lower worlds cannot produce this result; they are true gospels and revelations of Grace; but it is the fourth world as the gospel of love that reveals the Divine Glory. To change the figure, children require a Teacher, a Lawgiver, a Ruler; the young require a High Priest from Heaven to take away sin and restore the soul to health; men require a King, and pure administration for the well being of a Kingdom; but this Teacher, Priest and King must be Divine; the Light to destroy darkness; the Life to endow with health; the Truth to reveal the way to Heaven; the Good and Just, to keep the wanderer in the way; the Son of God in Grace to redeem and restore those who are His followers; and the Sacrifice for Sin, the Lamb of God upon the Throne to renew, save and sanctify the sinful and disobedient.

This study of necessity runs into many lines of thought; there are so many ways that it is not easy to discover, and follow, the great highway of development. The point reached has become deeply interesting in this sense, that the analysis of Science may now be conceived under the form of a new concise synthesis. Here all roads seem to meet, and the observer is on the lookout on the walls of the City of God. The position can be illustrated under the parabolic form of Light, the Spectrum, and the refracted Light. The analysis of light produces the spectrum with its visible and invisible portions, and the synthesis by re-refraction is back to light again. Those who are familiar with Spectrum analysis will understand the symbolism, and the analogy; the vision is the spiritualisation of the physical in things visible and invisible; in thoughts that are natural, in images that go down into the depths, and, in ideas that ascend into the heavens. What has to be remembered here is that the empiric world has been transcended; it is no longer a problem of empiricism; it is the abstract symbols, where Science seems to say to the enquirer, "My help is of no further use, because I have brought you safely home to the Land of Wisdom where harmony and unity dwell

together in peace." The thinker will notice that Science means following the ways of order; that these ways, in all realms of thought, are those of the method of Christ, or the eightfold way; that, the eightfold becomes fourfold, as Force, and Life, forms; and, this is what is meant by the method of the Spirit. The thinker will now be familiar with this line of thought, thus there ought not to be difficulty in following the order of synthesis. The thought is that Force, and Life, represent the physical world; Spirit and Mind the psychical world; Intellect and the Moral nature, the empiric world; and Grace and Sacrifice, the Spiritual, mystical or scientific world, of four dimensions.

There is a portion of the spectrum of life that, as related ultimate abstract names, may be said to be objective. In other words they are abstract existences apart from man, that is to say man is not their cause; they exist in Creation thus:—

- I.—(1) Nature Physical as in Forms. (2) In images, thoughts, ideas. (3) In Ideals. (4) In the Real.
- II.—(1) Nature Psychical as Mind Forms. (2) Images and ideas. (3) Ideals in the Mind. (4) Law.
- III.—(1) Nature Empiric as one rational man. (2) Man psychical. (3) Man as Enquirer. (4) Man as Scientific.
- IV.—(1) The Bible in Book Form. (2) The Bible with manifold ideas. (3) As Divine purpose of Grace. (4) The End as Science and Divine Wisdom.

In the above series, the leading conception is that they constitute forms in the four stages of development. They are objective forms, in the sense that all physical things are objective. The next series become psychical, in this sense, that, there is recurrence, there is Man with Mind; the man is perceptive and conceptive; and, his study is the Revelation of Creation, as in Genesis.

- I.—(1) God the Creator. (2) The created as forms, day and night. (3) The energising Spirit. (4) Light (the First day).
- II.—(1) God (first day). (2) Heaven, Christ (second day). (3) The Spirit ideals (third day). (4) Universal Rule, Sun, Moon and Stars (fourth day).
- III.—(1) Recurrence, the Spirit Order. (2) Heavens and universe. (3) Intellectual ideals. (4) The moral man.
- IV.—Recurrence, The Intellectual forms. (2) The man as moral. (3) Rest and Grace. (4) Possible attainment of knowledge, science and wisdom in the unfallen condition.

What may be observed about this series is that it is based upon sub-consciousness. Creation is a Revelation; and the creature man is brought into relations with the Creator. The conception is, that in a true and real sense there exist day and night, light and darkness, knowledge and ignorance, radiation and absorption. This is the realm of duality, of the Creator and the created. The next series, it will be observed brings the creature man into the world of consciousness; he is aroused, awakened; he is in Eden, the Fall has taken place and Bible history is begun.

- I.—(1) The Fall, and Seed of Grace. (2) All psychical Revelations. (3) Empiric Revelation as in Judaism. (4) The Man Jesus Christ the Son of God, the Saviour.
- II.—(1) Faith and Abraham. (2) Christ and Hope. (3) The Spirit and Patience. (4) The Spirit and Love.
- III.—(1) God the Ideal. (2) Christ the Ideal Man. (3) The Spirit of Christ and Truth, as Guide. (4) The Spirit of Christ as Regenerator, and Restorer to Christ likeness.
- IV.—(1) Christ as Man in all forms. (2) Christ the Ideal. (3) The Spirit revealed as ideal Purpose of Grace. (4) The Spirit of Christ, and of God as Spiritual union in Love.

This series may be said to represent the visible portion of the Spectrum. It is the Bible in epitome. It is all that man is, knows, and may become; it is the revealed kingdom of Grace and Sacrifice. It is history. The next series may be said to guide men into the realm of metaphysics; it is above the visible spectrum, beyond the blue and violet into the supra realm of the chemical, the divinely luminous and the electro-magnetic. The strange thing about this symbolism is that scientific thinkers seem to be dealing with what has no apparent existence; what no one can see with the natural vision; and yet, it is a realm of thoughts and relations within which spectrum analysts, and physicists have certainly made very wonderful discoveries. It is a strange thought that this Heaven is to the masses of mankind not light but darkness; it is what the natural man cannot see; it is the ignorant who say it has no existence; those who know say that they have felt its dissolving chemical power; they have seen the darkness become luminous; they have felt the magnetism of the Cross, that is of Divine Grace in Love; thus they know that Heaven has been revealed, made manifest;

and it is actually within themselves although they may not be able to explain the great truth by symbol, parable, or by empiric ideals. The thinker has to conceive this strange thought that he is still on the City walls; that the City is overshadowed by the night; the eyes are turned heavenward where planets and stars are luminous and the glory revealed is heavenly. What is this vision of the night where the darkness covers the earth, and gross darkness the people; and, the only light that can be seen is in the Heavens. To put this thought in another form, the thinker has to take this conception and study it; the earth, and the peoples on it, are like his own mind; he is on the walls of this strange city; it is night and darkness within; he is ignorant, the darkness covers the earth and the constitution of his own mind. What now is the message from the Heavens? It is the same as came to Abraham before the vision of the divided Sacrifice and the deep sleep of horrible darkness; it is the hour of fear, almost of despair, when the soul is cast down and there is no apparent seed and no heir to the promises of God. The word from Heaven is full of Faith and Hope; and this is the message, "Look now toward Heaven and tell the stars if thou be able to number them; And He said unto him, So shall thy seed be." What then is the vision?

- I.—(1) All Revelations are of, and from, God. (2) There is a way back to God by Christ the Revealer and the Revealed. (3) It is the Spirit of Christ Who manifests Christ and guides to God. (4) The Spirit is as the Christ in the soul of man. Behind all forms, ideas, and ideals the Reality is Christ.
- II.—(1) Christ is as the mind of God. (2) In Christ all ideas are in perfect order. (3) The Spirit of Christ is the Teacher teaching the perfect Way of Life in Grace. (4) The Spirit inworks the perfect ideals into the soul of man; making them true and real.
- III.—(1) This now is man in the Divine form. (2) He is in the Spirit and Spiritual. (3) This man is living in Light and Life in divine order. (4) By Grace, the lawless becomes Christlike and lives in harmony with Divine Law.
- IV.—(1) The meaning of harmony is Divine standard; it is the Name, the Word, the Bible, the Christ. (2) It is the Christ, the Ideal in the Word. (3) It is the Spirit of Christ, transfiguring and glorifying Christ. (4) It

is unity and harmony in the Spirit, in Nature, Man, the Bible, in Science and Divine Wisdom.

The position here is deeply interesting; as the thinker will see, the four series fall into their order as forms; ideas, thoughts, or conceptions; ideals, or the spiritual way; and, the Reality, the end of the way. Answers are given to the questions. Whence? When? Why? and What? It is God that is love in Grace, the source of all Blessings. It is Christ that is the Image of God in Grace, His Beloved Son. It is the Spirit of God in Christ, in Grace, Who reveals the Way of Life from the realm of death. It is the Spirit of God in Grace Who is the Manifestor of Life, and the Eternal Life that is in Christ.

For the better understanding of the position indicated, it may be found useful to point out what may be conceived as the summation of this world of thought as embodied in the Word, Mind. It may be used as conceiving and expressing the cosmical Mind as Force and Life physical; as Spirit Power and Life psychical. The same conception applies to man as microcosm; all that he is in bodily form and in psychical Spirit and Mind, as thought, is summed up in Mind—in what is mine. The Mind of Creation, as revealing the Creator, is summed up in the fourth day, as the universe, time, rule, and order. The mind of the generations in Genesis is found in Noah, his sons and their generations. The mind of the natural order of development will be found in Brahmanism, Buddhism and Parseeism. The Mind of the Old Testament is to be found in Israel; but, the end is division and dispersion; thus the true Mind, the consummation and fulfilment of all the past, is Jesus Christ, the Son of God in Grace, the Saviour. There is a Mind in the Christian Church, a summation of the past; and, this will be found in the philosophies and theologies of such men as Augustine, Thomas Aquinas and the galaxy of thinkers of that period. The thinker can follow the order of the stages of development, and it will be seen that in each instance, these minds are the summation of the question What? The thinker is asking, What is the Mind of Nature? What is the Mind of Man? What is the Mind of God in Creation? What is the Mind of Humanity? What are the products of the natural Mind in the Japhetic race? What is the Mind of Grace, as perverted in Israel? What is the Mind of God in Grace and Sacrifice in Jesus Christ? What was the Mind of the Christian Church, as expressed by its great teachers? To all these there has now to be added the question of to-day, What

is the Mind that consummates and fulfils the scientific travail pains of past centuries? Is it the Lord Jesus Christ, as King in His Kingdom of Grace, as manifested by the methods of Christ and of His Spirit, by the scientific way in Divine Wisdom?

The position here is a critical one requiring careful consideration. What is suggested is that thinkers do not permit themselves to be stopped in their quest; there is no block in the way; the end is not darkness, it is light; answers have been received as through light and the spectrum; there is a possible great synthesis of the spectrum; and, when that takes place, the light will be manifested and men will find themselves living and walking in the land of light. This is a prophetic vision; it is saying to spectrum analysts of the physical and psychical worlds, Do not be satisfied with present attainments; the end is not the spectrum in its divisions of infra darkness and heat, colours, and a supra portion that is luminous and magnetic; there must be synthesis; and the spectrum will be lost in the outflashing of the light. It may be useful to think upon the historical results following the development of minds in the past. Take Brahmanism, Buddhism and Parseeism; the results are not light and life in the land of light, but the unknowable Brahman the darkness of Nirvana, and the horrors of transmigration, conflict, disorder and war. It is true the Brahman thinkers discovered that what God is, that thou art; thus the inference the Divine and the human are one; but this is not Science, it is ne-science; it is a leap in the darkness; and, there is no light for the feet, and for the future. Israel failed to reach the light; the end was darkness and the captivity. It is Christ that brings to men Light, Life and Immortality; by Him the way of Life was revealed in the light of truth; in Him, through the Spirit, unity and community spiritual were made known. A window was opened on the earth that could be used to see the mansions in the Heavens; and, the Resurrection and Ascension into Glory, with the coming of the Spirit at Pentecost, were the links by which the Heavens descended into the earth and into the souls of men. Philosophy, theology, and policy, in the dark age of Christendom, express the empiric failure in the Empire and Church; this is the repetition of the East, and of Israel, at a higher stage of development. The present stage has in it Christ and His Spirit; therefore, the reasonable expectation of Light, Life, Grace and Truth, and, the manifestation of Light in the Land of Light.



If the line of thought thus suggested is understood, then the important question sign for the future is How? That is to say, former things are passing away, and the days are coming when it will not be necessary for thinkers to ask the question, Do you know the Lord? It will be light, men will be walking in the light and all men will know Him; the little ones who love, and the great people who love, rule and command. This prophetic vision may be expressed concisely in another fourfold series, thus:—

I.—INTELLECTUAL KNOWLEDGE.—(1) The light of truth reveals all forms of truth. (2) This light will be used to define all percepts, concepts, thoughts and ideas. (3) The light will make manifest the Divine Ideals, and particularly the Divine Purpose of Grace. (4) The light will develop more and more unto the perfect day; and Christ will be seen, as He is, in glory.

II.—MORAL PERFECTION.—(1) This means seeing the Face of God in Christ. (2) It is thinking the thoughts and ideas of Christ. (3) It is seeing, knowing, and getting to know, the moral perfection of Christ as revealed by the Spirit. (4) It is being changed into His moral likeness in glory.

III.—THE VISION OF GRACE.—(1) What this means is Christ-likeness, God-likeness, in Grace, as love. (2) The man is changed into a son of God. (3) The man lives, obeys and conforms to the Will of God, in Grace, as taught by the Spirit. (4) The man is joint-heir with Christ in the Kingdom of Grace in harmony with the Will of God as the Fruits of the Spirit.

IV.—THE VISION OF THE ALTAR AND SACRIFICE.—(1) Is it so that the Saints will be required to follow their Saviour bearing the Cross in the land of Light? If not, who are to be His friends and witnesses for the salvation of the lost? (2) Will men ever come to understand that following Christ, as His friends, is not seeking the highest places and power to reign and rule? This is where the cleavage has ever been found; the Saviour's thoughts are specially Grace and Sacrifice; the ideas of men, place, wealth and power; and, these are the dual mind, conceptions, that cannot be reconciled. (3) This is the ideal way, as the Divine Purpose of Grace, in the Patience of Love. The disciples, when walking in the light, following the Master, will despise the shame, see through the darkness, realise the joy and thus be more than conquerors, in this Spirit. (4) The end will be the risen life in Christ, Faith triumphant, Hope regnant, Patience glorified and Love satisfied with the divine likeness.

This prophetic series suggests that those who walk in the light of truth will know that they are walking in the Light Ineffable. They will not be so foolish as to ask, What is God, as Light? They will know that they are in the Light, and that the Light is in them; they will have realised the heathen Greek poets' conception, that in Him they live, move and have their being. The beautiful revelation of light is that it is the revealing power; no light, then darkness; no vision, no forms. No God, no Light; no forms, then darkness, despair and death. God is, and He gives light; it is in the Light of God, in Grace, that men see, live, move and exist. This is the glorification of the Intellect, its transfiguration; in this beautiful imagery, truth is as the robes of radiant light; and man is light, in a wonderful form of light, in the glorious sunlight. Light is like God as Macrocosm; and man, thus transfigured, is a microcosm of the light of God; the raiment that covers the Divine form. But, it would be a mistake to suppose that the Revelation of Light is the end; it is only the beginning; the form is changed, and what seemed to be a microcosm ghost of condensed, intense light is seen to be a living form of living light, in perfect order and the very embodiment of moral law. This may seem to be a strange conception, but it is as modern as Science; it is the voice of anatomy saying anatomise this living form; find out and differentiate its organs and organic conceptions; it is saying, "Handle Me and see; for a Spirit hath not flesh and bones, as ye see Me have." In other words, the moral life in Christ is not spirit perception, or mind conception; not the objective or the subjective; it is the Life with its images, thoughts and ideas in perfect moral order; it has hands to grasp with, and feet to stand upon; it is organic and can change intellectual thoughts and moral love into a body of Grace that can be pierced by hatred. This is the Christ, the Man, the Life; the Light, and the Image in the Light; only, it has to be suggested, that as men no longer ask, What is Light, as God? so they will stop asking What is Life as Christ? This is the psychical dual mystery; and, what may seem strange to many, Jesus Christ does not define Life; He lives, reveals, manifests Life as fact, and at this stage the problem is left unsolved. The thought here is that the Man Jesus Christ is, in the highest sense, Light and Life, intellectually and morally; but, what follows is that in Christ there was, what was inherently His very Being, and that is conceived here as the vision of Grace. The explanation is that Grace was clothed

with Light and Life ; but, so far as is known only one disciple could say that he had perceived this vision of Grace and Glory. He had familiarised himself with this conception ; thus he speaks of seeing it with his eyes ; looking upon it ; and handling with his hands "The Word of Life." In symbol thoughts God is Light, the Revealer and the Revelation ; the Lord Christ is Light and Life ; the Image of God, as Form and Word ; the Holy Spirit is Light, Life, Wind, Fire, and Water ; in other words, Forms visible and invisible ; organic thoughts, words and development ; and specially as Spirit, the Revealer, the Teacher, the Guide, in all created works, and in the Divine Purpose of Grace and Sacrifice. If these are something like the mystical conceptions which men are privileged to form about God, keeping clear of all logical definitions as to the Godhead, the Persons, the Essence, the Reality, the One ; then the next step is to try to conceive what these things mean, as related to man, in the light of the work of the Holy Spirit in His Regeneration, Salvation and Redemption. What is fallen sinful man like ? With what can he be compared ? He is like unto a piece of coke, or coal, carbon, earth, dust, ashes. Without light, life or spiritual power, almost useless, utterly helpless, only fit to absorb the Light that comes from Heaven. Is that something like the earthly man ? Is this a fair interpretation of the words, "there was not a man to till the ground ;" . . . "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul." Is this a true concept form of man as related to the Spirit of God ; what he ought to be in the image of God ? What can the Spirit of God make of such a thing ; this that was once God-like the very image of God ? Science may be permitted to express an opinion on this subject, remembering that all this is parabolic form, and this is something like the line of thought that would require to be followed, Do not despise the lump of carbon, the dust of the earth ; for this also is a divine mystery. That carbon and dust is, in some sense, God, as degraded, perverted, changed into death and darkness as materialised. The thing is utterly helpless ; cast it out therefore and let the light and the sunshine from heaven play upon it ; this only it is fit for, it can absorb light and moisture. But what are light and mist, but emanations of God by His Spirit, gifts of grace, that carry in their bosom new life and blessing. The thinker must follow the order of scientific thought as he is able ; here the

conception is the work of the Spirit ; and the results that become possible. That carbon, black and absorbent, may become by analysis, dissolution, and crystallisation a perfect, exquisite diamond, radiant with glory. That diamond might be shaped into a prism through which the light would be reflected ; and the man would become, and see, a glorious spectrum, and the revelation of light by synthesis. The light is moving in the ether of the universe as in electro-magnetic action, and, wonder of wonders, this is the way of telegraphy, etheriography, telephony, and other wonders of modern science. These are the spiritual forms and the thinker must go on to the study of the living ; of thoughts and ideas ; of divine ideals in the purpose of Grace ; and, one day, there will be a great awakening, the vision will be Heaven and the man "living in the Spirit." This is a brief glance into that mystic world, so very near, and yet apparently so far away in the highest heavens. It is enough to shock any practical man ; and yet sober science seems to be asserting that the vision has actually been seen, and, that in due time, it will be realised.

Having used these symbol forms supplied by Science ; changed them into thoughts and psychical ideas ; advanced to the contemplation of Divine Wisdom in Creation, and in the Spiritual Purpose of Grace as great ideals ; and, having reached the conclusion, the consummation, that redeemed man, and redeemed mankind, as related ultimate conceptions, really mean Light. Life, Spirit, and the Work of the Spirit, Is this returning to the pantheistic conception found in Brahmanism ? Decidedly not. It is simply realising the great truth that God, by His Spirit, has inbreathed into man the breath of Life—Christ—and he has become a living soul ; that man is, in a true sense, not definable, a child of God ; that man is God's offspring, that the Son is the Image of the Father ; that the sons of God are like their Saviour Brother ; that they are joint-heirs with Him in the Inheritance of Grace ; and, that in a way they do not understand, by, and in, the Spirit, they are in unity and community, with God, in Christ their Lord and Head. This is not pantheism ; it is individualism in a family ; each person is an individual ; and, all the family are in unity and community. Who would suppose that at death the children return to, and are swallowed up in, their parents ? This is a baseless theory ; it is assuming knowledge that no man possesses ; it is not rational ; it is base superstition ; it is contrary to pure science, that deals with related thoughts, that are known by analysis

and proven by synthesis. The pure philosophic argument seems to run thus; by analysis find out all particular conceptions, then synthesise these, and the result will be the individual; analyse, or anatomise, or generalise, all individuals, as great ideals, and the synthesis will be the universal; the unity and the community. It is with this line of thought that science is in substantial agreement; and, all this is order, law, recurrence, concurrence and development. Science may be prepared to go a step further and say, Is not this the simple fact that the masses of men are not as yet developed beyond the individual stage; advancing slowly, with very uncertain steps, into the empiric stage; and, they will have a long way to travel before they will reach the land of pure Science and Divine Wisdom; the unity and the community that will be found in the universal. The conception here is that men ought to leave off theorising about matters that are altogether beyond, and outside, the realm intellectual; they may be humble enough to believe what, as rational beings, they cannot deny; and, it would not be out of place to confess frankly that, constituted as they are, they do not question the fact of their limitations. This will bring thoughtful practical men back to the individual standpoint; the one which all rational, sane men accept as intellectually and morally true, right, just and good. It is because they are intellectual and moral that they are said to be rational and responsible. To doubt, or deny, this is to commit moral and spiritual suicide; it is to abdicate manhood; it is to choose the form of the beast, to be charmed by the serpent; therefore, men who deliberately despise and reject the divine and the spiritual, their true birthright, are morally and spiritually insane and not worthy to be reasoned with upon moral and spiritual subjects. That men are the children of Light, and of Life, requires no further proof; their constitution demonstrates these facts; and, what Science is trying to do is to teach men the order of development. That men are spiritual, is amply proved by this fact, that being intellectual and moral, of set purpose, with steady persistence, they have during past generations, by what is known as empiric thought, philosophy and theology, tried to discover the thoughts, the ideas, the ideals, of the Spirit of Truth as revealed in Creation, Grace and History. Men, as proved by the Spirit of God, have earnestly tried to read the thoughts of the Spirit, to walk in the footsteps of Christ, in the Light of God that comes from Heaven. It is quite true that very few

men have realised this truth ; it is certain that they have failed ; but, they are now asking, Why they have failed ? What reasons can be given to account for failure ? How, and, in what sense, their methods have been wrong ? And, Who is going to guide them into the way that leads to Divine Wisdom ? The answer to these questions, it may be assumed, is that the Holy Spirit of God alone can do this great work ; which, in plain words, means revealing and interpreting the Lord Jesus Christ in the Light of the Revelations found in Creation and in Grace. This is another critical and very difficult problem to meet. As a general truth Christians accept the statement that the Spirit of Christ is the Spirit of Truth ; the Revealer of all the Truths that are in Christ ; and the Divine Guide, Who leads the children of God in the Divine Way of Truth. The difficulty appears to come in here ; there are men who know not the Holy Spirit ; others are unable to define their thoughts, the Spirit is to them a vague influence ; others pray that the Spirit might come and dwell in their souls ; others are constrained to obey the indwelling Spirit ; others keep on praying for the coming of the Spirit, as at Pentecost ; few, if any, are able to conceive the thought that they are dwelling in the Spirit ; that Christ is their true Life ; and, that the Light of Truth, the universal, pure Science, is the Light of God. What then is the work of the Spirit and under what form can the universal be seen ? What do men think they will see ? What do they wish to see ? Surely not the Spirit ? Not Christ as the Essential Eternal Life ? Not the Light glorious and ineffable ? These are the great synthesised concepts ; they are the essential facts to be believed ; they are above and beyond the reason ; and they are the end of all intellectual comparisons. Thinkers ought not to mystify themselves with thoughts beyond their comprehension. It is an assumed fact, not requiring to be proved, that Light exists, that is God ; men walk in the Light, and the Light is in themselves ; therefore, it is just as reasonable for men to try to prove, by logic, they are conscious persons, as to prove that God exists. These are ultimate facts to be believed, and the reason cannot in the nature, the constitution of the universe, abolish them. As with Light so with Life and Spirit ; in other words, concepts, thoughts and ideas ; and ideals, as expressed in plans, designs, purposes and ends. These exist in the very nature of things and thought ; they are objective in the universe, and they become subjective in men. Thus far the way seems clear ; the child

walks in the Light and forms are seen ; the young man lives, perceives, conceives thoughts, images, words and ideas ; but neither child, nor youth, trouble themselves about Light, or Life ; they do not know enough to do so ; Divine spiritual purposes in Creation and Grace are beyond their stages of development. The man awakens to the consciousness of Life and Light in the Eden of his own soul. There is one law of being of supreme importance ; it is this, obey the voice of God, as law ; in other words, fear God and do not partake of that which is forbidden, the knowledge of good and evil. Surely this is most reasonable ; in modern thought it may be summed up thus : if men wish to know, enjoy, delight in, good and evil, then let them follow their earthly masters, teachers, philosophers and theologians ; and they will get the old promise of open eyes, godship and knowledge ; exactly what men are realising to the full at the present time. On the other hand, if they choose the fruit of the Tree of Life and the good fruits of all the other trees in the garden of the universe, by the way of science ; that is by Divine order and law ; then they will live and not die. The parable is very simple ; the Light is there and the trees are seen ; the Tree of Life is there and its fruits are all that men could desire ; the Spirit is present as Teacher and Guide, and the way of life is open for those students who wish to be taught and guided in, the way of Life ; but, the living, if they desire to live, must live upon the Tree of Life and its fruits ; and they must eschew the poisonous fruit of that tree which turns into ashes in the mouth. In other words, these are the very conceptions of Science. What has Science been saying to men for many years but just this ; abolish the darkness of ignorance, destroy utterly the tree of good and evil, of yea and nay, of opinion and philosophy, and of all empiricism ; walk in the Light of Truth ; live upon the Life, the Living ; study Light and Life by the way of order and law, as understood by pure Science ; this will be true education walking in the Light, living in the True Life, and growing, developing, in harmony with the Divine Ideals that are in the Spirit and spiritual. Here comes in the crucial problem in this way : it is well to walk in the Light ; it is good to eat, and live upon the Life ; it is of supreme importance for men to walk in the light of Truth, to become one with the Life ; and to be instructed in ideals, order, law and development. What does all this mean ; and, what will the results be in those, who are thus taught by the Spirit of God, the Revealer of the Life that is in Christ and of the Light

that is in God ? Is it not plain that the issue must be conformity to the ideals in the Spirit ; and, likeness to the Word, the Life ? Men so taught will be transformed and transfigured ; they will become spiritual, like the Spirit. They will live, and it will be Christ that will be their Life ; they will live in the Light of Divine Truth, and God will be their Light. This new life, this transfiguration is not the work of man ; it is simply impossible that a man sinful, and ignorant, could thus transform his own being. It is the Holy Spirit that has carried on this work ; it is the Spirit that has changed the darkness into light, disease and death into life ; and, that has revealed the way of light, life, grace and blessing in the human soul. It is to the Holy Spirit of God, therefore, that the praise and glory are due for Regeneration, Salvation, Redemption and Restoration.

To prevent misunderstanding it may be well to point out that there is the converse method of looking upon this subject. The line of thought followed has been from God, the Light, by Christ, the Life, through the Holy Spirit, the Interpreter, to bring about in sinful men the change from disorder to order and law ; from disease and death to life ; from darkness to light. From the human standpoint, there is disorder, death and darkness, as spiritual ; and the problem for study is the process of the change, the development from within, and the course of education in the Divine Life. The form to be seen, and studied, is the natural, fallen, sinful, earthly, sensuous, selfish creature, who frankly avows that he has no belief in God, in Christ, in the Spirit, in the spiritual, or in heaven, hell, or the eternal. That there are such men is well known ; and some men wonder at their audacity, self-assertion, and very high appreciation of their own intellectual powers, wisdom and greatness. They are not without a god ; self is exalted above the heavens ; and, if there is infallible knowledge and authority to be found upon the earth, they are the possessors of these powers. As related to the spiritual world, these creatures are dead in sin ; they live in the darkness ; they are selfishly absorbent ; they are worse, they are unthankful, and, they may even be found boasting of their ingratitude. These creatures are symbolised under the form of earthly, black dust, devoid of life. What takes place is what the creatures cannot avoid ; they are actually bathed in the atmosphere of the light of Grace, and the light penetrates into the darkness. What takes place is transformation ; the light converges and there is the manifestation of life. The proof is found here, the



creatures begin to live, love, and to hate ; to fear demons and look for angels ; to revere parents and worship ancestors ; to make idol gods and worship them. Is the picture too dark ? Surely it is not so black as these dead things that make no response to the Light, Life, and Grace that has come down from heaven. The next stage is that of Spirit perception and Mind conception ; it is like Brahmanism and Parseeism ; it is great visions and internal conflicts. Take the next stage, and, strange to say, the dead things appear to be luminous and living ; they are intellectual and full of eager enquiry, and they are actually trying to make moral laws and regulate conduct. This is the vision of natural development, in the atmosphere of Grace ; it is a mighty effort and an awful failure ; this is the testimony of history ; it is as an open vision, and those who run may read the signs. This is where the law of recurrence comes in, there is a parallel development ; a psychical-empirical-spiritual order, from Abraham to Malachi and Judaism. The developments are concurrent ; they equally fail for the simple reason that, in the nature of things, the empirical could never manifest the spiritual and the heavenly. This is where the natural and the carnal are brought face to face with the spiritual. All these stages of development had taken place and men knew not what they meant ; they had been influenced, taught, guided, and governed by Divine Love, as Grace, and they had utterly failed to see and understand what had taken place in the earth. This is said to be the fulness of the times ; this is where Light, Life, Grace, Truth and Divine Love descends from Heaven, and becomes Incarnate in the earth. He brings Heaven with him and thus changes the earthly into the heavenly. The Son of God came to save men from sin by His Own life and death, so that the way might be made clear for His brethren, that they might live and destroy death and thus become the living, loving, children of God. If anything under heaven could take the conceit out of men, and shew them their darkness, ignorance, folly and sin, it is this fatal incapacity to perceive, receive, and conceive, the glory inherent, in Grace, in the Man Jesus Christ. When in the midst of men, He was giving freely, offering to any one, the spiritual treasures of the heavens, and the Kingdom of Grace and Glory ; then His very disciples were clamouring for an earthly kingdom ; and, the men who reigned as His servants were so blind that they actually crucified their King, so that they might not be crushed by the Romans. If men failed then to perceive and conceive the Grace and Glory

in Jesus Christ, Is it so very strange that they have failed to comprehend the Spirit of Christ, and the spiritual in His followers? The Spirit upon men is not perceivable by every man. The Spirit of the exalted glorified Christ in the Heavens is not an open vision for the carnal and the worldly. How could an earthly man see Christ, and Heaven, in Paul, a despised, rejected prisoner in a dungeon? Would men expect to see, and be able to perceive, the radiant Christ and the glory and grace of Heaven in the face of a Silas, Timothy, Philemon, Titus, and the Saints and Ministers in the Church of the Apostles? Are men prepared to-day to see the vision of Christ, as seen in His Church, among the Hebrews of past ages; in the Jews, in all the nations and peoples of God that are scattered abroad everywhere upon the face of the earth; and, in the lowly, loving Saints, who assert that the Lord Jesus Christ, their Saviour, and their Friend, is in very truth the King of the Universe and the Lord of gracious love? This is something like the vision of development from the standpoint of fallen, sinful mankind; there is no room for boasting; but, there is for humble confession and penitence. There is the full and free invitation for all men to come to the bountiful feast of Gracious, Divine, Heavenly Love; and those who come worthily, in the evangelic sense, come, as brands saved from the fire with their filthy garments to be washed and made clean, to receive the wedding garment, and to sit down with grateful, thankful hearts at the feast provided by the Lord of Gracious Love.

This study of development appears to bring about a great cleavage in the Tree of Good and Evil; on the one side there is Light, Life, Truth and Grace, with all that they represent; and, on the other darkness, death, error, disorder and enmity against God. Evil begins with doubt, deceit, lies, self-assertion, and self-gratification; it goes on to denial, scepticism, agnosticism, atheism, secularism, materialism and negation; and, the end is darkness, disease, disorder, anarchy, and the outer darkness. In physical forms, doubt depolarises the spirit and dia-magnetises the mind; thus the result is darkness in the mind, error, in the intellect, and anarchy in the moral world of the soul. Goodness in Grace is the reverse of these baneful conditions; it is faith, rightness, truth, modesty, teachableness, and the fear of God with obedience to His Will; it is the firm assertion of truth, careful reasoning, the attainment of knowledge, the worship of God, the spiritual and the eternal; in Christ, the Saviour,

the Son of God, it is the Light, Life, Order, Law, and Constitutional rule; and it is Heaven upon the earth in Divine Light, Science and Wisdom. The contrast is wonderful, but surely not more wonderful than this, that evil is personified in man, in a creature of God, who deliberately, that is intellectually and rationally, sets up his contemptible standards of thought in opposition to the Revelation, the Thoughts, the Word of God, in Creation and in Grace. Good is personified in the Lord Jesus Christ, in Creation and in Grace. He is, in the most wonderful sense, the Revelation of God in Grace, making known to men the thoughts of God; and as Word, or Name, He is God, in a unique sense. This Revelation is not a statement of the Man, on his Own behalf, asserting a claim; it is the testimony of witnesses who were the companions of Christ; it is the testimony of the Holy Spirit, by Apostles, Ministers, Martyrs, and Saints; it is the calm, serene voice of Science, solemnly declaring, that, as matter of pure scientific enquiry, the whole constitution of the universe is conserved in Him, as interpreted to men in these days by the Holy Spirit of Truth. The Divine Wisdom has judged all these matters; and, now men are called upon to consider the evidence and judge for themselves, all the facts, and all their relations to the facts. On the one side stands Evil, exposed and naked, a demon of darkness in a universe of light. On the other side there is the Lord Jesus Christ, the very Light of Grace and Truth, the Revealer of God in Grace; the Christ, the Son of God, the Light and Life to mankind; the Resurrection and the Eternal Life to all those who live in Him. The Holy Spirit is the Spirit of Christ and of God; and the Interpreter of all the thoughts, words and ideas found in Christ. It is the Holy Spirit Who reveals to men all that is involved in God and Christ, Father and Son, Light and Life, Truth and Grace; all that is in Creation and the Natural; and, all that is in Grace and the Spiritual. "This then is the message which we have heard of Him, and declare unto you that God is Light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not know the Truth; but if we walk in the Light, as He is in the Light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse from all unrighteousness. If we say that we have

not sinned we make Him a liar, and His word is not in us." . . .  
"Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in Him, and He in God. And we have known and believed the love that God hath to us. God is Love; and he that dwelleth in love dwelleth in God and God in him."

God is like unto, and comparable with, the Sun, the Source of Light, the Light that reveals all that is in Creation, in Nature, in Man, and in Grace. In the Light of His countenance, all men live, move and have their being. To walk in the Light means walking in light, in truth, in order and law; in the unity and the harmony of the revealed Will of God. The Lord Jesus Christ, as Light, is like unto the Sun of Righteousness revealed for healing. That is to say this Revelation is a new one; distinct from the Light, and all that is inherent in Light. Christ, as the Light of the world, pre-supposes all that is in God as Light; there is a new departure; in the Light there is Life, in Grace, for healing, for salvation from sin. These are germ concepts and germinal ideals which lie at the root of all forms of development. The Holy Spirit is Light, and the Revealer of the Light of Truth; the Life, and the Law-giver, to the dead in sin. It is the Holy Spirit Who inspires, inbreathes the Word, into the Old Testament, in all the percepts, concepts, thoughts and ideas found therein. The Man Jesus, the Son of God, the Saviour, is the Ideal of the Spirit; the Consummation of the Revelation in Grace to the Jews. This seems to be the meaning of the Incarnation of Jesus as being filled with the Spirit, for in Him there was no limitation of the Power of the Spirit. His Will was in unison with the Spirit of God; thus the harmony of His Life in the Light of God and Truth. This is the unique position of the Lord Jesus Christ; He is the very ideal of scientific thought as embodying the Constitution of the Universe, particularly in Grace. The Gospels reveal Him as Prophet, Priest, and Ruler, in Grace, and as King Eternal in gracious Love. The two points for thinkers to ponder upon here are these: first, the fact of the Revelation of this Ideal through the disciples, who could not be supposed to comprehend all that it means. This is a miracle indeed, a mystery in Grace, of the first magnitude; it is what no sane thinker, with any true sense of his own imperfections, would conceive that he could explain from his

own knowledge of nature, or of Grace. Second, that this Ideal is the very reality after which men have been groping in their own souls; it is likeness to Jesus Christ; it is this unity and harmony of thought, word, and deed, that will remove Spirit de-polarisation and the dia-magnetism of the Mind; it is what will banish the darkness and bring in the heavenly light; it will abolish disorder and disease, and bring to men the Kingdom of grace, truth, righteousness and love. The Holy Spirit, by the Epistles, by the method explained in the four series, actually interprets Jesus Christ to men, and reveals to them the manner of the Kingdom of Light, Life, Truth, Grace and Sacrifice. What more has the Holy Spirit done for men, in addition to giving them the objective Word of Grace and Truth? If thinkers will study the history of Christendom, what they will discover is this, that Christian men and nations will do well to join with Daniel and pray, "we have sinned, have committed iniquity, and have done wickedly and have rebelled, even by departing from Thy precepts and from Thy judgments; neither have we hearkened unto Thy servants the prophets which spake in Thy Name to our kings, our princes, and our fathers, and to all the people of the land." . . . "O Lord to us belongeth confusion of face, to our kings, to our princes and to our fathers, because we have sinned against Thee." To live in the Spirit men require to walk in the Light of Truth, by the way of Faith. This is the living way that leads to the Life and Light, Christ our Divine Hope. By the way of Faith, sustained by the Living Hope, with the Spirit of Patience, the Patient Spirit of Light and Life will reveal and make manifest to men the Divine mystery in Grace that is in Jesus Christ, our Lord. What follows is loyal hearts; and, the end of the way will be, the Revelation of Love, in the Spirit of Love, of the King of Love, in the Heaven of Love.

It may be interesting and useful for scientific students, and thinkers, in their studies, to keep the following thoughts before them in the future. (1) That they are living in a universe of Law; therefore, the order is of supreme importance. This means intellectual subjection to scientific order; it is the earnest humble attempt to get to understand the revealed thoughts of God. (2) This revelation has been made, and it is now conceived by men as a Law of Development. (3) What this work tries to explain is that the methods of Christ, and of the Spirit are to be followed as the order of study. (4) The end of the way is RELIGION; and

the real meaning of this word is that of men being brought back to harmonious unity in thought, word and deed, with the Living and True God, through, or by the way, revealed by Jesus Christ our Lord. Thinkers will observe that these statements are in the order of the Spirit; they express this conception that the Universe of Law must find its source, and its end, in God, the Lawgiver, in Nature and in Grace. Many examples have been given of the universality of Law, of Development, of the methods of Christ and of the Spirit, and, in what way the Grace that is in Jesus Christ, as RELIGION, is the very means required to bring about reconciliation and peace in the world. The following examples, in the physical realm of thought, and in that of philosophy may be found useful; they are as the Alpha and the Omega of this study at the present time.

The physical example is taken from the well known static conditions of earth or matter, water, air and ether. As stated, these symbolise the physical, the psychical, the intellectual and moral, and, the Grace, or spiritual realms, or worlds. What Science proves is that matter is not earth simply, the inert and the dead; it can be changed into force or energy, therefore, matter is not earthly, it is Divine Power. Water is analogous with the psychical; it is change, motion, commotion; it is a fluid medium. The chemical symbols are H.O.; in other words, Hydrogen is the One, the first of the elements; and Oxygen is the light and life giving element; an almost universal element entering into combination with many other elements. Air is that which constitutes the atmosphere, analogous with the breath, the Spirit; the chemical symbols are N.O.C., or Nitrogen, Oxygen and a small proportion of Carbonic Acid. The proportions may have significance in this way, N. is about 79, O. about 20, and C. less than 1, of volumes. Following the order of development, what the student is likely to find is that the static conditions symbolise the physical, the psychical and the moral; and, the complexity increases with the development. Thus matter, earth, is solid, and it is energy; the equivalents of all that is earthly and heavenly. Water is more complex; the symbols H.O. may be conceived as static, and as active, thus a four-fold constitution in what is fluent. Air is still more complex, and what may appear strange and analogous, it is not a compound it is a mixture. In other words this is a sixfold adaptation; it has an earthly base; it is an atmosphere of intellectual light; and it has about 79 proportions of a power that is the symbol of

explosive power. The ether is not elementary or composed of elements ; it is the universal ; it is within all forms and conditions ; it is the realm of electro-magnetism and all that is represented by these powers. This example in the physical world is only meant to prove that the physical supplies forms for thought ; in other words it is the physical, as interpreted by Science, that requires to be followed in the light of the methods of Christ, and of the Spirit.

The words used within the realm of philosophy are well known ; they are BEING, BECOMING, ORDER and LAW. (1) BEING may be viewed from three aspects of thought ; that of the Ultimate ; of the related ultimates, of Force and Life ; and, of sensuous matter and energy. In all these Being is the word symbol used to express the ultimate fact, or facts, of objective study ; the mysterious universe as subject to Divine Law ; the Sphinx, the Mystery, the Unknowable. (2) BECOMING is now conceived under the forms of evolution and development, as applied to Nature, Man, History, and the Bible. Thus Becoming, it can be seen, brings about a change from the objective to the subjective ; what it really means is that a being, with spirit and mind, has become perceptive and conceptive ; it is the becoming psychical man that is conceiving images, thoughts and ideas. The physical is the unconscious ; the psychical is becoming conscious, through the avenues of the special senses and the psychical changes in the mind. (3) ORDER implies the conscious man as endowed with intellectual power and a moral nature ; it is the man enquiring into the relations and conditions of the psychical and physical worlds ; with the supreme limitation that what is true, has authority ; and, what has authority has lordship over thought, word and deed. (4) LAW : it is not necessary further to define Order here ; what thinkers will see is that it means enquiry and Science ; and, the methods of Christ and of the Spirit. Law, it will be seen is a different concept ; it is Order as realised ; it is the end of enquiry ; it is the understanding of, and conformity to, the Divine Will. It is the rule of moral life ; it is harmony in all thoughts that are true, and unity in all words and deeds as subject to the Will of God, the good and the righteous. This is the moral ideal realised ; this is man in the image of God. Following the order of philosophy, as expressed in other forms of thought, the analysis of physical Being supplies philosophic thinkers with all particulars ; the synthesis of all particulars, of the Becoming, is that of the individual ; the

anatomy and morphology of all individuals, as generalised ideals, guide the student into the realm of scientific Order ; and, Divine Order, as the very nature of the constitution of all things, thoughts, and related conditions, must be universal Law.

Thinkers who are familiar with forms of philosophy in the past will have no difficulty in recognising the lines of thought that have been suggested ; the moral ideals and Divine Authority, have a true and real existence ; there is a Divine Moral Way of Life and there is an Eden of Divine Wisdom. This is where the Greek myth of the Maze, Ariadne, and the clue, can be used to illustrate the Fall, the monster sin, the desecrated garden, disorder, lawlessness and murder. All mortal men fallen and sinful, who enter the maze of life, are doomed to death, unless Love, as Grace, will supply the clue by which return, salvation and deliverance can be made possible. What the Bible teaches is that Divine Love, in the Heavens, placed the clue of Grace, in Love, into the hands of the Lord Jesus Christ. By Grace, in the Heaven of Grace and Sacrifice, He outwitted the monster, destroyed death, and, brought Light and Immortal Life to mankind. In the light of Being, Becoming, Order and Law, this is what the Lord Jesus Christ means for mankind. He could not redeem a man, or mankind, by morals or ethics ; He had to bring the Heaven of Love, as Grace, down from Heaven to earth ; and men can read the story of the awful conflict ; and how they have repaid the Lord and Prince of Grace, Life, and Love for His Divine Service, in Love, for the salvation of mankind.

Students of the Bible and of history, with this clue to the meaning of Being, Becoming, Order and Law before them, ought not to find great difficulty in finding their way through the maze. The natural and the spiritual ways have been traced in history and in the Bible. With the Natural, the Being and Becoming are followed out, and the reasons are given why there was failure in finding the way of Order and the land of Divine Wisdom, as Law. The Natural, the Moral, the Adamic, cannot redeem the fallen ; natural men can hardly be brought to realise and understand this truth, yet it is engraven into history and fully revealed in the Bible. The way of Life, as spiritual and gracious, through Christ, has been fully revealed, and it is the Bible that contains the record of Being, Becoming, Order, and, in a sense of Law. The mystery of Being is God ; the revelation of Being is Creation ; and, in a limited sense, the revelation of Creation is that of Being, Becoming, Order and Law. The Bible, however



is the revelation of the Kingdom of Divine Grace and Sacrifice ; an added Kingdom to the moral ; higher in its order of development, and thus the supreme revelation of God as Being, Becoming, Order and Law. It is Divine Grace that is regnant in the world ; and all other realms are subservient. The very conception of Grace, as the realm of salvation, or redemption, arises out of disobedience, sin, and rebellion on the part of mankind. Thus Being, Becoming, Order and Law, in Grace, have no meaning apart from sin and its consequences. The mystery of Being in the Bible, as Grace, is God, as Power, in Gracious Love ; and Christ is the Life of Grace, as Sacrifice. As enshrined in the mystery of Ultimate Being and related Ultimates, sinful men are warned against intellectual speculations in this realm of thought ; the facts are facts to be believed ; it is by faith alone that Being can be spiritually perceived and conceived by sinful men. It is the problem of Becoming that is revealed in generations and in the seed of Abraham, that is of Faith, in genetic forms ; the natural is from Adam to Abraham ; the spiritual from Abraham to Jesus Christ. In other words Becoming means the Spirit of Grace and the whole Spiritual revelation of Grace and Sacrifice in the Old Testament. The Spirit of Grace reveals the synthesis of all the particulars in Bible history, and the individual is the Lord Jesus Christ the Saviour, the Son of God, the Hope of this world. The problem of ORDER becomes one of intellectual enquiry ; thus the transference of the Gospel from the race of Shem to the race of Japheth, to the Greeks, Romans, Teutons and Slavs. As already explained the genius of the Japhetic race is intellectual ; the love of light and truth ; the genius of the Shemite race, that of Faith and Hope. The race of Shem revealed, manifested the Man, the Hope of mankind. The Spirit of Faith and Hope, Grace and Truth, became the Inheritance of the Roman world ; and, with that fatal schism, that left the Jews stranded and shipwrecked in the past, there has followed the fatal divorce of the light of truth from the light of love and devotion. Order, the love of truth, orthodoxy, etc., has been the symbol of supreme thought in the West during the Christian age. Christians have had in their hands the revelation of Being ; the manifestation of the Becoming in Jesus Christ ; the History of the Order by the Holy Spirit through the Apostles and the Epistles ; and the question to be faced, is the use that has been made of this great treasure, this glorious inheritance of Divine Truth in Grace ? Christians know the

answer ; it is Churches and all kinds of divisions and schisms ; it is empires and nations armed to the teeth plotting hatred, strife, war, murder and destruction ; it is society, sick at heart, covered with sores and antipathetic ; it is agnosticism and atheism ; it is the loss of filial affection and gratitude ; it is secularism, the love of pleasure and wealth ; men have rejected God their Saviour and despised His Grace, and the day of judgment is at hand.

It is a strange thought, to be studied by thoughtful men, that the problem of Being, as studied in the East, has been a failure, a curse and not a blessing to the Brahmins ; that the study of Becoming has been a failure, with the Jews particularly, and the Shemite race generally ; and, the West, with all its pride and boasting, its philosophies and theologies, is put to shame, and humbled to the dust ; the failure to find Order has been made manifest, and, the realm of Law is almost unknown. The thought to grasp here is, that Order, as intellectualism, as enquiry into moral order, falls short of the ideal involved in Law ; the many generalisations of truth have to be synthesised into a universal kingdom of Truth in Grace, and this end has not been attained. Law, in this sense, is a fulfilment, a consummation ; what Jesus Christ is as Individual, as the fulfilment of the Old Testament, in manifold particulars, that Law is as the fulfilment of all New Testament ideals of all forms of spiritual truth in Grace. To put this matter in a very simple form : As Jesus Christ is the fulfilment of the Old Testament, as the Messiah, the King of Grace and Truth, so Law, in this sense, is the fulfilment of all the generalised ideals of the Christian age, and of all the past ages. What Jesus Christ was to His age as the Messiah-King ; that Law, as now understood, is to this age ; it is the coming of the Kingdom of Jesus Christ, the King of Grace and Truth ; and in the widest and most glorious sense, it is the Lord Jesus Christ as coming in Power, Grace, Truth and Glory, to reign over His devoted freemen in His Kingdom of Grace and Glory. Law, as thus interpreted, is not something quite new, this very conception is repeatedly found in Prophets, Psalms, Gospels and Epistles ; it is the new heart and spirit ; it is the Kingdom of God within men ; it is knowing the Lord and not requiring further teaching. Law, in this sense, is the glorious ideal in pure Science, as knowing the Divine Order in Creation ; and, it is what is meant by the methods of Christ and of the Spirit.

Law, in the sense indicated, is the universe of the four spiritual dimensions ; it is etherial, or mystical, moral, psychical and physical. It sums up Being, as found in forms of matter and energy ; Becoming, as living and psychical ; Order, as intellectual and moral ; and harmony and unity in Grace as Love. It is Law that is Light, or that possesses the Light and Life. Law is the Glory of God in the Face of Jesus Christ our Lord. Law is Being, as transfigured in the physical world, as pure science ; the knowledge of true relations in all worlds of thought. Law is the unconscious, as the Order of effects produced by the First Cause. Law is Becoming, as the psychical and semi-conscious ; it is derived spirit and mind ; it is, in a true sense, the development of what is psychical as the Ideal of the Spirit ; and as the work of the Spirit. Law is the mystery of Being as Becoming ; it is the mystery of the Divine Spirit of God as Becoming Creature. The wonder is that man can study the order of Becoming ; for this is what psychology means. It is by Law that Light will come eventually ; but the dark spot in the being of every man, at the present time, is his own living mind ; it is to him lawless thus it is darkness. This does not mean that to the Spirit of God darkness has any existence ; because, as can be understood, and ought not to be denied, it is the Holy Spirit that produces, and constitutes, the order existent in the mind of man. Law in Order means the endowments of the Intellect and the Moral Life. This is man, as becoming, and as being, in the image of God ; or of possessing the powers by which this image can be attained, by intellectual knowledge of, and conformity to, the Will of God, as Law. Sin is lawlessness, disobedience, darkness, disease, disorder, intellectual perversion, moral depravity and death. Grace and Sacrifice enter this dead moral world for Salvation ; these are new realms and a new world, revealed as principles of Being, Becoming, Order and Law ; in other words, there is no loss of continuity ; there is no cessation, or abrogation of Divine Law, the Will of God ; there is recurrence and concurrence with all that these laws mean in history. But, mark the consequences ; man has sinned, destroyed himself, become lawless, the very antithesis of God and Law ; he is evil, darkness, death, as cut off from good and God, Light and Life. A more hopeless condition in a universe of law is not conceivable ; man has destroyed himself ; he has no remedy in himself ; or in the constitution of the moral universe. The position is awful to contemplate ; the logic, the reasoning,

the relations, overwhelm the thinker and gasping in agony of spirit, he cries out, "O wretched man that I am! Who shall deliver me from the body of this death. I thank God through Jesus Christ our Lord."

"Thanks be unto God for His unspeakable Gift." This is the cry of the saved man; as he is consciously redeemed from the powers of evil by the Grace of God, by the Sacrifice of Jesus Christ, by the Revelation and Work of the Holy Spirit. What is the meaning of this consciousness, this conflict, this victory, and this gratitude and thanks to God? Is it not the realisation of the law of development within the realm of Grace; self-renunciation, regeneration, and restoration by the Divine Spirit into the state of reconciliation and peace; communion with the Lord Jesus Christ; and that mystical unity in Grace and Love with the Father as explained by the Gospel of John? Law, as thus understood, is the revelation of all particulars of the realm of Grace as found in the Old Testament; it is the manifestation of the Man Jesus Christ the synthesis of all these particulars in one individual, who lived in perfect harmony with the Will of the Father, as Divine Law; it is the Ideal in Christ and the work of His Spirit in all the generalisations of Grace and Truth in all realms of Truth in Scientific Order; and, it is the realisation of the great truth that Christ, the King of Grace and Truth, is actually regnant in His Kingdom of Grace, and in the Universal Kingdom of God. Law, as thus conceived, is the vision of Zoroaster; it is the good spirit and mind, good thoughts, good words and good deeds. It is not law as legal or penal; it is Grace, Love, Life, and Light; it is Grace triumphant in Divine Love, and Divine goodness in Moral Love, as the true and right constitution of man, society and the State. Law, as thus conceived, is the eternal purpose of Grace and Mercy, which God the Father, purposed in Jesus Christ our Lord; and, as it is the highest order known to men it follows that all other principalities, and powers, are subject to Grace and Sacrifice, during this age of the redemption of sinful men. This revelation ought, in rational moral creatures, to produce humility, penitence and worship toward God; and it will surely tend to love and unity in the family of God the Father in heaven and earth. This is the revelation of the riches of the Divine glory indwelling in Christ; it is the manifestation of the strength and wisdom of the Spirit; it is a message of love, a gospel of Grace, that transcends human knowledge; as Grace, Truth, Light and Law, it is to all who receive

the revelation, the means whereby the redeemed may be filled with all the fulness of God.

What is true Religion, and how can it be conceived as Revelation? A universal synthesis will be found expressed in philosophical forms, in Being, Becoming, Order, and Law. BEING, is conceived as God, the First Cause, the Creator, as moral and spiritual, and the Redeemer, in Grace as Love. Redeemed man is conceived as in the image of God the creature, and child of God, as moral man and spiritual in Grace. BECOMING is attaining to, or realising, the image of God as revealed in Jesus Christ. ORDER implies Being and Becoming, the Ideal and the Real; the Child of God as under the tuition and guidance of the Holy Spirit, being taught the mystery of the Revelation from God in Jesus Christ, the Image and the Manifestation of God in Grace. LAW expresses the thought that man, regenerated and redeemed by the Spirit, as walking in the Light of the Truth in Christ, as living in the Spirit, has attained, in a measure, to that harmony and unity said to be life in God, by Christ, through the indwelling Holy Spirit. Law is the Kingdom of God; the Kingdom is in the Man; and the man is in the Kingdom, because his being is in unison with the Divine Will, by Christ in Grace through the Spirit.

As Religion may be defined in forms of Being, Becoming, Order, and Law, so the Way of Religion may be summed up by the methods of Christ and of the Spirit as expressed in the Beatitudes. The condition, or state, of BEING necessary for man, for admission into the Kingdom of Grace is that of being poor in spirit and penitent; in other words, that of self-renunciation and dependence upon God. BECOMING is expressed under the forms of meekness and teachableness; it is the meek who are the heirs to the Divine inheritance; they hunger and thirst to become righteous, and there is the promise of being filled with what is divine in grace and glory. The ORDER, or the way to be followed, by the redeemed, as practical religion, is the way of Mercy in the pure spirit; in plain words the merciful have found mercy in Christ; and only the pure in heart see the Face of God in Light, Life, Grace, and Love. LAW: that is the law of Heaven as followed on earth, by the merciful, and pure of heart, is that of peacemaking for reconciliation and peace on the earth, and in heaven, between God and man and for goodwill among men. The peacemakers are known as God's children;

the blessed ones, who when hated, persecuted and reviled, love, suffer and die, so that they may bring to evil men the Kingdom of Heaven.

Religion is the fact, that is the synthesis of all facts ; in other words all facts are fulfilled in Religion. The Way of Religion, the Becoming, is summed up in the Lord Jesus Christ and in the Beatitudes. The order of Religion is the Revelation of Truth, by the Holy Spirit of Christ. What do these words mean ? Something like this ; an atom like a speck of dust in the universe, dark and absorbent, has become conscious and radiant ; it is intelligent, moral, and spiritual ; and it is so gloriously daring as to face the whole universe, and utter this tremendous question, What is God as Being ? There is a response to this awful question by the teaching of the patient, gracious Holy Spirit, and it comes in this form ; the child that is seeking for God as Father, is required to do so in the right, the spiritual, way, that is by Christ, the Way, the Divine Son. It is His Spirit that is the Spirit of Truth ; and, to-day the Spirit is saying to men, this way is now known as Science, because, it is Science that is the servant of the Spirit revealing to men the Glory of God. Do men wish to know the form, the size, the Being of God, in Power, as Infinite ? They are sent to sit at the feet of the Astronomer, and to learn from his lips the universal, immeasurable, magnitudes, and the unsearchable greatness of His presence. Do they wish to analyse God, as Becoming, they are not forbidden to do so ; thus in succession they visit geologists who try to measure time as within Eternity ; chemists who analyse matter ; spectrum analysts who analyse by light and fire ; and physicists, who study the imponderables, ether and motion. They sit at the feet of biologists, anatomists, morphologists and physiologists, that they may be taught the mysteries of being, as becoming living forms. They listen to the words of psychologists, and by doing so they are taught why Spirit sees and what Mind becomes ; how the Intellect relates and correlates abstract thoughts and discovers the way of truth, goodness and righteousness. It is that dark atom of earth, of humanity, that has perceived this vision of God ; and, as can easily be seen, in the Heavens above, in the earth beneath, and in the soul of man, there is no possible conception of limitation, in the thoughts, as to the Being of God. It is not merely that the mystery of Essential Being is completely beyond the region of the Intellect ; it is the transcendent greatness, wisdom and glory of God, that He is, must ever be, above, beyond,

around, and encircling, all things and thoughts ; and as far above them as the heavens are above the earth. The vision of physical Science, as studying the Being of God, ends in the Eternal Mystery that is Absolute ; and, in the language of Astronomy, it is the vast universe of Being that is ever Becoming known, as men are enabled to see and perceive the glory of God.

BECOMING, as a scientific vision of truth, is quite as wonderful as BEING. There is Religion in the Heavens and Earth and in all the Sciences ; they declare the Glory of God ; and men who do not perceive that glory are as dark atoms in space and time, they are out of harmony and unison with what is Divine. What the secular atom man is, that this secular Adamic earth was when estranged from God and dead in sin. Religion is the vision of Becoming ; it is as the awful darkness of a great hall without light ; it is preparation, the light, the lantern, the screen, and the light thrown upon it. The blind see nothing ; those who can see, and wish to perceive, open their eyes, and what they see is the vision of Religion, of History, of the Old Testament, of patriarchs and prophets. There is an indescribable hush, an awful silence, and there is seen the Baby in the manger bed ; the Boy in the Temple among the wise men ; the loving, faithful, obedient Son ; the Carpenter, the bench, the outstretched arms and the sign of the Cross ; the Man on the hillside teaching the people ; the Healer and the sick being healed ; the Prisoner, the Crown of thorns, the Cross, the dead body of the Man, and a grave. What follows is the Sabbath dawn, the Resurrection, the Revelation and the Ascension into Glory. This is something like the vision of the Becoming of Religion, and the onlookers in the darkness fail to understand the meaning of the pictures. In a true and real sense the mystery of the Becoming of God, in Grace, as Incarnate in Jesus Christ, has been revealed to men ; the mystery is very wonderful ; if men wish to express their thoughts crudely, they say it is a miracle and incomprehensible ; but in doing so they are apt to forget that all Becoming, said to be natural, is equally miraculous. What men have seen in the darkness, as a vision, of Grace and Glory, is the revelation, the manifestation, the Becoming, of the Kingdom of Heaven in its generations ; and of the generations of the earth in time.

The Heavens have declared God's glory and grace, the mystery of His Being ; the earth has conceived the Grace of God, and, it is the Becoming of Jesus Christ that is the mystery revealed to men: The pictures have been seen upon the canvas of this

dark earth ; men have studied them one by one ; they have followed them historically ; they say that the picture forms are ideas ; that all these ideas reveal an ideal ; that the Divine Operator, was following the Divine Purpose of Grace ; therefore, men are right in thinking that a Divine ORDER exists, if men could only discern it ; and truly men are consummate fools if they will not take the trouble to consider what the pictures mean ; and, choose to turn their backs upon the Light from Heaven and wander farther into the darkness. What this means is that ORDER, and the Spirit of Christ, appear to mean the same Ideal. The pictures seen in the darkness have not been lost ; they came to stay ; and those who saw the pictures received the light that revealed the pictures and the life they expressed. This is the mystery of the Spirit and of the spiritual life in the soul of a man, of mankind. The light has become radiant ; the life in Christ has been manifested ; the darkness is being dispelled, and the new order is that of Divine Light and Life in the realm of Grace. It does not follow that those who perceive the light and have the light in themselves, understand all that the light means as intellectual order ; they are too intensely occupied with the things and thoughts seen, and their relations, that they fail to realise the source of the light, how the pictures were seen and under what conditions they were revealed. The busy thinkers and wranglers are so much taken up with the earthly pictures produced, that the Light and the Invisible Operator are forgotten ; the rational order is considered to be of chief importance ; and this line of thought may be perceived by the study of the history of philosophy and theology during the Christian age. Psychically this is what is to be expected ; the intellectual development in the study of the Mind of Christ, has for its sources the pictures in the Bible and the conditions in the world in which men have been living. This is what explains the condition of Christendom ; the Light of Truth and the pictures ; the Mind of Christ, and the Spirit of Christ, did not fail men ; it was the environing atmosphere that caused such a refraction that the effects were not like a perfect spectrum of order, but a chaos of disorder. Order as Ideal, in this sense, takes thinkers back to Being and Becoming ; to the Ideal in the Man the Light and the Life ; and it is the Spirit that is like unto the true Prism, the medium of analysis of Spiritual Truth, revealing Christ in all His fulness in Divine Order. This is the mystery of Light, the Prism, the Spirit and Order ; it is like unto the Revelation



of the Mind of Christ, as order. In this sense order is not Light it is all that is in the Light, and dark souls in the darkness do not comprehend the Light. The spectrum to the child is only a thing of beauty with the greater portion unseen; the Order, as spectrum analysis, is to the scientific thinker, a universe most wonderful, a great revelation of Divine Wisdom.

BEING said, "Let there be Light, and there was Light." Thus Light is like unto, and proceeds from, Being. Apart from Being there is no Light; the darkness is conceived as not-being. BECOMING is like unto what is made manifest in, and by, the Light; not-being, no light, thus no becoming, darkness. When ORDER is perceived and known, the result is the Ideal, the Divine Purpose of Grace; the methods of Christ and of the Spirit. This brings the conception of LAW, in this sense, as that of ORDER, it is what is discernable in Light and Being, and discoverable pictures and Becoming; then order can be synthesised, re-refracted, and Light will emerge in the Form of Law. This is the mystery of man and of mankind, of the earth and the earthly; it is the work of the Spirit as illuminating the darkness; as producing forms, ideas, and ideals, and thus changing the chaos into light, order and law. But some men may say, Why ascribe to the Holy Spirit what is within the possible realm of man's own natural powers? Why give glory to the Spirit of Christ, or to Christ, when the man is so constituted as to be able to receive the light, see the pictures and discover the order? Is it not well to glorify the man, becoming radiant in his glory, becoming so by his own great intellectual powers and his ethical acquirements? The reply must be that such thinkers are earthly, carnal dreamers; they have no real conception of the problems they are called to study; they are egoists who limit their views to the world of the sensuous. If they are true disciples, they are like unto Peter, James and John on the Holy Mount. They are in the darkness; the Christ is being transfigured before their eyes; the dead past is conversing with the living present; and they talk, as if asleep, about tabernacles, that they think are suitable, into which they could place Moses, Elias and Jesus Christ, The position is absurd, with a touch of grim humour in it; they are talking and the Christ is becoming radiant in Divine glory, His raiment of Becoming and Order is being changed; the Holy One is being revealed to men in the Image of God, of Divine Law, as in harmony with the Will of God; and the Voice from Heaven may be heard saying, "This is My beloved Son; hear Him." Not laws as regulative,

penal, or ceremonial ; not reforms and testimonies ; not disciples, apostles, or the sons of the apostles ; these must all fail, they have never understood the glory that is Divine Law as revealed in Jesus Christ our Lord, by His Spirit. Wherein will men find the true, and real difference, that exists between Christ and Moses, Elias and Saints ? In this fact that the glory of Law is inherent, in Christ ; it is His Life, and the Light is radiant in the darkness. Men are dark and live in the darkness ; the life and light they know about, or reflect upon one another, are derived from Christ through His Spirit of Grace and Truth. The children of the sensuous world will do well to realise that they are limiting their lives to an earthly, carnal, empirical, three dimensions world ; they are talking foolishly about limitations they do not understand ; and, in their very midst, the fourth dimension universe is becoming radiant, and they cannot see or understand what the forms on the Mount of Transfiguration mean. The vision is a great revelation ; it is that of the night and darkness upon this earth ; it is Being as inherent in Jesus Christ ; it is Becoming in Grace, in Moses and Elias ; it is semi-conscious order in the disciples ; it is Christ as Law with His face shining like the sun and His garments white as pure light. This is something like the form of the vision ; it is trying to perceive and conceive true ideas ; it is straining the eyes to see the order of the Divine Purpose of Grace ; it is like awakening to see Christ in His glory, and to hear the Divine Voice saying, " This is My beloved Son, in Whom I am well pleased ; Hear ye Him."

The conception that Religion is, the means by which the lost are saved ; the way to find God, salvation, peace and the hope of eternal life, is very good ; it is in this sense that religious people use the word ; they think upon it as the realm of Grace and Mercy ; and, to this ideal no reasonable objection can be given. The question may arise, if it has not already arisen, that Religion may be interpreted in a much wider sense ; because the thoughts of man, as the creature of God, involves dependence, thought, study, obedience, duty and worship ; man, as man, in the image of God, ought to love, reverence and obey his Creator, Benefactor. This is the normal, intellectual and moral ideal ; if there is failure here, and the inability to advance to pure science and divine wisdom ; the fact is made manifest that man has fallen, he has become sinful. The thought involved here is that true moral development is the goal toward which men should aspire ; and in due time his destiny would be what is conceived

as the position of the holy angels. The love, reverence, worship, and obedience of the angels, is the subject of Revelation ; and from the walls of the City of God, in the light of Science, it seems irrational to doubt the evidence. The point to which attention would now be called is not Religion as limited to the realm of Grace and Sacrifice ; it is Religion as the goal of human thought ; the individual and universal ; the harmony and unity of all the creatures of God, in the Creator and Father. It is the methods of Christ, and of the Spirit that raise this question ; they lay stress upon order and law as Divine ; they state plainly that only by Science and Divine Wisdom can this matter be settled. The Kingdom of God, of Grace, of Heaven, is brought very near to men ; the Sun has risen, the Light is shining, the Tree of Life is becoming visible, and men may still be enquiring, when they will see the heavenly tree and be invited to feast upon its fruits.

If Religion, in the widest sense, means the Divine Will of God, as Law, as personally conceived, and universally regnant ; then what has to be recognised is that man is limited ; in other words he is creature, and his limitations require to be known and understood. It is in this sense that God is conceived as, and believed to be, the Ultimate Being ; that there are related ultimate principles of Being ; and that it is from these related ultimates that there is Becoming, Order and Law. In the nature of things, it has to be recognised that Faith is the fundamental faculty in man upon which his whole being is built up ; in a true and real sense, Grace, Love, Wisdom, builds up the universe and man, and, the response, in universe and man, is known as Faith. Unbelief, doubt, scepticism, may be rational, but it is not reasonable ; this spirit is a perversion ; it is self-assertion ; it is the creature becoming intellectual and self-centred ; it is choosing the darkness within, and not walking in the light of life. Man is, through Faith, endowed with Hope ; in other words his constitution is such that it is possible for him to attain to thoughts and ideas that are in perfect harmony with Faith. It is by Hope that the man is formed ; it is Hope that saves and develops the ideal man. But man, as creature is not the created only ; it is the Hope living in him that becomes the cause, through Patience, of intellectual ideals and moral powers ; of creating within himself a cosmos that is Divine. The end of the way travelled by Patience is the universal realm of Love ; it is Heaven ; it is perfected Science and Divine Wisdom.

These are familiar forms of thought ; they go down into the

depths of human thought ; and they ascend into the heights of Heaven and Divine Love ; the forms of thought may change, but the ultimate mysteries are ever the same ; they are man and his relations toward God, the heavenly Father, through Jesus Christ, by the teaching and guiding of the Holy Spirit. What may become a source of valuable study for devout thinkers will now be suggested as explaining what is meant by development, following the methods of Christ and of the Spirit ; and the laws of recurrence and concurrence. The forms physical, psychical, empiric, and spiritual ; faith, hope, patience and love, have been used in many ways ; and recurrence and concurrence have received consideration ; but perhaps, the great analysis may not have been made quite plain, brought to a focus, in which the order of development may be seen in one brief glance.

The conception can be expressed thus : (1) There is an objective universe as related to man, said to be physical ; this is the world of forms ; but it is much more, because within that objective universe there is the psychical, the intellectual and moral, and the realm of Grace, of Divine Love. What is meant here is that the objective universe contains all the particulars of all this great cosmos of knowledge, as an independent universe, apart from the individual man. (2) As with the objective universe with all its particulars, so with man as individual ; he is the synthesis of the universal, as psychical ; in body as Force and Life ; in mind as Spirit and Mind-life ; in soul as intellectual and moral man ; and, as spiritual, man, or son of God, like unto Jesus Christ. It is not asserted that man has attained to this cosmical development ; what Hope declares is that, by the way of Faith, man, as a psychical creature, is so endowed as to grow into this universal cosmos. This is the great mystery of the mind-life of man ; this is the strange vision seen from the city walls ; this is the glory of God as revealed in Jesus Christ ; and, it is the glorious possibility in every infant, in degraded Africans, Papuans, Chinese, Indians, Esquimaux and Europeans. In his being man is so wonderful that he may become a divine psychical, universal cosmos. (3) These are revelations most wonderful ; visions that surpass the conceptions of men. Practical men may be pardoned if they say we are utterly unable to receive such thoughts ; to us they are as dreams and visions that never will be realised. In reply, science and Divine wisdom can only assert positively that these are facts which will not be questioned by those who are competent to give a judgment upon them ;

and, what may be conceived as still more wonderful is that this universal constitution within the mind of man is not his own handiwork ; it is the work of the Spirit of God ; it is a Divine temple in which, in a true sense, the Spirit of God dwells. This leads onward to what may be termed the empiric, or the ideal universal cosmos, which in co-operation with the Holy Spirit, man is permitted to build as an intellectual and moral universe in which he may consciously dwell. The conception here is illustrated by the parable of Christ ; all men are builders ; they build on rock, or on sand ; if they build on the sand the flood will destroy the structure ; if on the rock, the building will stand. The differences in the structures may not seem to be great ; they may even be similar in their construction ; the all important matter is the foundation rock, faith in Christ, in God, the Father. The point to notice here is not the analogy, it is that the man is a builder, and, that he is building for the eternal and the universal ; here there is no physical basis seen ; the cosmos is in the soul ; it is the building to Divine specifications, or to human plans ; it is building in the image of God and likeness to Christ, or after human ideals. This is where the awful importance of right thoughts, words and deeds can be seen ; these are the materials used for soul building ; if these are of the earth, earthly, carnal, and wrong, then what about the soul and its foundations ? If the soul is as a graft from the Tree of Life, then it will grow, develop, and be fruitful. What has to be noticed here particularly is the law of recurrence ; it is that the roots of the physical are found in God by faith ; the psychical roots are to be found in the physical ; and the roots of the empiric, the intellectual and moral are to be found in the psychical. It follows clearly that the soul-life of man, as in the objective universe, or in the subjective mind, is a great cosmos of living ideals ; it is all inclusive, universal and eternal. (4) What appears to be perfectly plain is that the fourth universe, the spiritual, that of Grace, is not the natural flower and fruit of the empiric, moral soul, or universe. As pointed out ; it is conceivable that an unfallen man might develop and attain to the state of science and divine wisdom ; but, that this is not the order of development in history is quite plain ; the way has been that of Divine Grace ; and it is by the Grace of God alone that man is at last able to perceive in what way Grace has operated to bring about the Regeneration, Salvation, Redemption, and Restoration of mankind to the favour of God. It is Grace, as revealed in the Bible, that has brought about

the great change in humanity ; this also is a universe, like unto the other three, yet separable from them, a self-contained universe, as the means of salvation for humanity. What can, and must, be claimed for the universe of Grace is that it is supreme, unique and all embracing ; take away Grace, and the moral universe is seen to be in ruins ; the psychical universe, the chaos of awful darkness ; and the physical universe the chaos inexplicable. What must be of great interest for students in the future is that the Bible contains the history of development of all the lower stages of development, and teaches in what way there is recurrence and concurrence. The important matter here, is that the Universe can be conceived as fourfold ; that these appear to exist separately ; that it is of importance thus to separate, or analyse them. They constitute four definite lines of study ; they are all based upon the Divine mystery ; and they are all subject to the same constitutional order and laws.

This analysis into four universes that are physical, psychical, empiric, and spiritual, may be found useful in the realm of philosophy ; such a fourfold cord, unified and harmonious, will not be easily broken. If the order of thought is reversed and a synthesis is attempted, then the lines of thought would run thus : (1) The physical universe is a great revelation of the power of God ; it makes manifest His Majesty and Godhead. (2) The psychical universe in man, as thus conceived, is the revelation of Divine Wisdom, as compared with power, because, it is the very wonder of wonders to try to conceive what the psychical man may become. At the present time so little is known of this universe that it is summed up in sub-consciousness ; it is the plaything of psychical students and spiritualists ; it is being used as a doorway to the unseen spiritual world, thus it is little wonder if the results at such seances are of no value. This revelation of the mind as a great universe of Divine Wisdom is worthy of study ; the antithesis is ignorance and darkness on the side of man ; if he is anxious to learn wisdom then it is to be gained by the study of order and law, as the Will of God. (3) The physical universe supplies all forms ; the psychical universe is the individual synthesis ; the intellectual and moral universe contains all the ideals, the relations and conditions of man and mankind. The man is the ideal ; the relations are revealed in families ; in societies ; in states ; in empires ; and in the universe of moral creatures. The great revelation of God, in this universe of thought, may be said to be His goodness, with all that can be

summed up in truth and moral qualities. God is the Truth and the Good ; and, it is not out of place to suggest that men have not known the Truth and they have not lived personally, in families, in societies, and in states, the good and just life. The ideals of men are false, and their actions, too often, unkind and cruel toward each other ; this being so, as openly confessed by all thoughtful men, it clearly follows that the intellectual and moral universe in every man, and in all men, requires to be set to the Divine order and obeyed as Divine law as the Will of God. (4) The point reached here is that in the very nature of things, in the constitution of these three universes, there is no power, wisdom, truth or goodness in mankind, to regenerate, save and redeem what is without power, wisdom, truth or goodness. Power is to be gained by the way of Faith ; Wisdom will be received by the way of Hope, through Christ, our Hope ; Truth and Goodness by patient waiting upon the teaching and guidance of the Holy Spirit ; but all this is expressing the thought that the universe of Grace, and it alone, reveals to men that Divine Gracious Love so fully revealed in the Bible as the universe of Grace and Sacrifice. What may be worthy of notice here is that physical Science, or Science, as explained by the theory of evolution, could not make manifest this fourfold series of universes which are harmonious and unified ; it is the Bible alone, in the light of Grace and Sacrifice, by the principles contained in the Beatitudes uttered by Christ, and by the method of the Spirit of Christ, that the true light shines, and all that is in the light becomes visible. The objective universe is unconscious and dumb ; the subjective universe is sub-conscious and full of darkness ; the empiric universe, at its best, is the conscious, anxious desire to know, to find, to discover, truth, order, law, evolution ; the universe of Grace is light from Heaven and heavenly ; it is as the sun shining at noonday ; it explains what forms mean ; what ideas represent ; what great ideals are aspiring after ; and, it is in this light that development encloses evolution and all that arises out of the earth. The Light shone in the darkness and what was dark failed to comprehend the Light. In the awful hour of deepest darkness ; the men of dark minds attempted to destroy the Light ; they thought that they were successful ; what actually took place was that the Light, as quenched by Sacrifice, was transmuted into Life eternal. The many particular rays of Light, became a glorified Christ-life and this is the meaning of the

Resurrection of Christ, the open grave, the rising Sun and the Holy Angels. To unify and harmonise the whole universe, Heaven came to this dark earth in Christ, and by Him the mystery of Grace and Sacrifice was fully revealed. What followed in due course was that the Spirit of Christ came into the dark souls of men; they became regenerate, they were saved, redeemed, and restored to God through Jesus Christ. Heaven came to earth; the Sacrifice on the earth returned to Heaven; the spiritual, etheric, electro-magnetic communication was set up and from that time the messages between Heaven and earth have not been by the ladder of vision but through Christ in Heaven and the Holy Spirit on the earth. What has to be noticed here is that the darkness, the mass of humanity, does not understand, or comprehend what these thoughts mean; they are still living in the pre-electro-magnetic age; they do not understand the messages from heaven that have come to men through the forms of light, spectrum analysis, the ether and electro-magnetism. This is the Divine synthesis, the Lord Jesus Christ brought Heaven down to earth; He left Heaven upon the earth; He took back to Heaven an accepted, sanctified Sacrifice from earth; His Spirit is indwelling in the earth in all the regenerate, the saved; and it is through them, by His Spirit, that there is reconciliation and peace with God, the Father in Heaven. This is something like the way that men are being called to travel in thought if they would see the Kingdom of Heaven; it is very near to them, for its very forms are universal; it is actually within them and they are unable to see it because they dwell in a dark universe; it is the very quest of humanity, the vision of all the sages in all ages; and, it is because they have dwelt in a depolarised and dia-magnetised universe that they have failed to find light within, or a pole star by which to steer during the voyage of life. The message from Heaven by the Holy Spirit to men is, that the Spirit, and the Spiritual, mean conformity to the Divine Will of God, to Law, to the constitution of the Universe. When men are transformed by the Spirit, they will be transfigured, they will be in the light; the light will be in them; the light will radiate from them and they will be in spiritual electro-magnetic communication with the Heavenly Universe.

A brief glance may now be taken over this Universe of universes for the purpose of trying to conceive an outline of the great field of thought that is opening up before scientific



thinkers. It is quite plain that the present limited conceptions of men are far too narrow; they have no conception of the magnitude of the vision that is opening up in the future. It is not easy to convey to men a sense of the greatness of the Inheritance of Divine Faith upon which they are entering; there are no forms known to men in which they can be expressed. The Sun of Truth is radiant, the Light is in the midst; the Forms to be seen are innumerable and wonderful, and it is light and the spectrum that may be used to give a faint conception of the great vision. The ray of light to be analysed to-day is not the ideal of Newton; it is not that of spectrum analysts, great as that appears; it is that of the electro-magnetic universe, in which that of the visible spectrum with its colours is only one octave. It is a great spiritual spectrum, visible and invisible, of about 32 octaves; about 14 octaves are conceived as long electric waves; in about 7 the conditions are not known; in about 7 they are of dark heat; 1 octave is a visible spectrum of colours; above this an octave that is chemical and photographic; then an octave that is fluorescent, akin to the X rays; and, it may be an octave, or octaves, not known beyond these. This is a great vision, inexplicable at the present time; it is the revelation of the Mystery that is in Light, as Truth. This is even more wonderful than the Vision of Pythagoras, and his philosophy of numbers; it is the practical application of numbers to waves, and vibrations. As related to wave motion it is the conception that waves of Ether may be as long as 186 miles; and, when counted, in the red of the spectrum 34,000 to the inch; in the violet 64,000; and what they will be in the fluorescent octave who can tell. The vibrations in the ether may begin with 1, or one million; when counted in the red of the spectrum, the numbers are 400 billions per second; and in the violet 750 billions. What this suggests is that the philosophy of numbers is no longer visionary; this is another universe of thought; it is Mathematics as a world of order and law.

If this thought is conceivable that the universe of Nature, the objective, as Form, may be represented by this great spectrum of about 32 octaves; then the order of development could be expressed in this way. (1) Visible forms as seen by children. (2) The Chemical analysis of matter to elements. (3) Light and spectrum analysis. (4) Ether and energy, or the realm of physics or electro-magnetism. The energy being expressed under eight forms, as kinetic, potential, strain, chemical, light,

heat, electricity and magnetism ; or, in fourfold forms ; electricity at rest, or static in the ocean of ether ; as ether in motion, in current electricity, as conducted by wires ; electricity in rotation, as magnetism, within the magnetic field ; and, electricity in vibration, or radiation, ether waves as in light. This is conceived as the realm of Force, as the related ultimate. There would follow the realm of Life as summed up under Biology, Anatomy, Morphology and Physiology. What has to be remembered here is that the realm of living forms is in the objective universe ; it is an involution of the realm of Force, as Life, at a higher stage of development. It is preparation of the living form that is to be the palace of the king who is going to reside therein. The psychical universe is, at the present time, in man, the realm of darkness ; but, the realms of Force and Life, the nervous system, the brain and special sense organs are throwing light into this universe ; it is by the careful study of the objective forms that the subjective will become known ; in other words, the forms have to be translated into conceptions, thoughts and ideas. The empiric universe has to be conceived under the forms of Force and Life ; of Spirit and Mind ; of order and law ; and the ideal is found in light, the prism and the spectrum. This is a great universe ; this is where man lives in the darkness of ignorance, or in the light of law ; this is his inheritance ; it is his dominion, his kingdom in which he conquers, or is conquered ; reigns as king or serves as slave. He may sink to savagery and cannibalism ; or rise to manhood and become a Son of God. The vision, it will be seen, turns upon the knowledge of Divine Order and Law. To know God, through Christ, this is Light, Grace, Life and Law ; to have no faith in God, no hope in Christ, this is darkness death and lawlessness.

It may be observed here that the development to the empiric universe brings men into a condition of chaos ; it is that of darkness, disease, disorder and death, as spiritual estrangement from God. In the empiric, the moral, universe, there is no remedy for sin, no salvation, thus the necessity of the revelation of Grace and Sacrifice, as a new and restored universe. Here God, the Creator is the Light Ineffable ; Christ is as the Prism, perfect, pure and Triune ; the Holy Spirit reveals all that is in the Prism, as Light, Life and Grace ; and the great spectrum in humanity, as revealed in the Bible, is the Work of the Spirit for Regeneration, Salvation, Redemption and Restoration. The Way is by Faith, as seen in Abel, Enoch, Noah and

Abraham. By Faith in Hope as seen in the generations of Ishmael, Isaac, Esau and Jacob, or Israel, and all that they represent. It is the way of Patience, through the Spirit, in Eve and Regeneration; in Noah and Salvation; in Moses and Redemption; and in Ezra, the prophets, and in Jesus Christ the Hope of mankind for Restoration. In Jesus Christ the Holy Spirit has made manifest the Seed and Life of Faith; the blossom of a realised Hope; the ripe fruit of Patience, and the Divine Tree of Life, Grace, Truth and Love. The Spirit, by the Apostles and the Church, transmuted the Light from Heaven into Life in man and mankind; and it is this mighty Work of the Spirit that is being revealed in the Kingdom of God, in Christ, by order, law, Grace and Love. This is the Kingdom of Christ, of Grace, truth, righteousness light and life; this is something like Divine harmony and unity, that Oneness of Father, Son, Spirit, and children of God, as expressed in the prayer of the Lord Jesus Christ, in these words: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me."

Fellow-disciples, what do these words mean? Listen, it is the Divine Voice saying, leave the city wall, and enter the upper room; the Lord and Master is in the midst once more; the covetous Judas is gone; but the disciples, the rulers, the city, the world, are very like what they were nearly 2,000 years ago. It is another hour of destiny that has arrived; the cycle of time has gone round, and the Saviour stands with head bent as if in sorrow, waiting for a word of welcome from those who say they love Him and are His servants. Are these the words that fall from His lips: "Must it be that once more, we must all leave the upper room for Gethsemane, betrayal, the agony and bloody sweat; to watch, and to sleep; to face arrest, trial, the crown of thorns, cross, death, and the grave?" Can this mean that whilst we have been wrangling like fools about who would be first, and greatest, He has come prepared to die again for us, if only such a spectacle would reveal to us the true meaning of the words, Grace and Sacrifice? Oh, the inexpressible depth of our shame in His presence; how can we look upon His face and feel the pity expressed in His eyes? He is come; we condemn ourselves; we have been faithless, and unfaithful, and truly we deserve to be condemned. But, What have we done amiss, may be the startling cry of those who do not under-

stand what these things mean? What have we done? History is burdened with our sins, have we not despised our Inheritance of Grace in Israel and dwelt in Corinth and Rome, where egoism, strife, vain glory and pride of power reign supreme? What are the voices of the disciples of Christ in history? Are they not clamorous in their persistent shoutings, thus: We are of Rome, Greece, Armenia, Ethiopia, England; Apostolic, and holy Catholic; we are of Germany and Luther; of Switzerland and Zwingli; of France and Calvin; of Scotland and John Knox; of Pope and Bishop, Presbyter and Pastor, Baptist and Independent, Quaker and Shaker, Brother and Peculiar, Saint and Scientist. "Is Christ divided?" Is His Kingdom a chaos? Are forms vital? Are ideas and thoughts unchangable? Are ideals meant to be exclusive and not inclusive? Are the servants to be exalted above the Lord, the King? Is it seemly that the disciples should in their arrogance silence their Master? What is it that is really wrong with the Church of Christ, and all forms of Churches? Is it not true that the devil reigns in the region of ideas, and the world, has entered into possession; thus egoism and self-assertion; self-conceit and conformity to worldly rules. This is why Faith has failed; why Hope has been faint and almost dead; and why Patience has been unable to teach and guide those, who thought they knew all about the Church and the Way of Salvation. This is the glory of Christ, and of His Church, that He has not left the Sanctuary of Love, Grace and Sacrifice; the High Priest of Humanity has been within the Veil; in the Upper Room; and those who have seen His face, and heard His voice have overheard Him saying, "I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. Sanctify them through Thy truth; Thy Word is Truth. As Thou hast sent Me into the world, even so have I also sent them into the world." The vision of the Upper Room is past and the Parable has been explained; the words that continue to be heard are these: "These things I have spoken unto you that in Me ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world." Amen.







